

# SELECT REVIEWS.

FOR SEPTEMBER, 1809.

FROM THE LITERARY PANORAMA.

*Scloppetaria; or Considerations on the Nature and Use of Rifle Barrel Guns; with Reference to their forming the Basis of a permanent System of national Defence, agreeable to the Genius of the Country. By a Corporal of Riflemen. 8vo. pp. 251. Price 9s. London, 1808.*

WE understand that this book is written by Henry Beaufoy, Esq. son of Mark Beaufoy, Esq. of Hackney Wick, F. R. S. and colonel of the 1st royal regiment of Tower Hamlets' militia. The earl of Moira has been properly selected as the patron of this work, both as an eminent military character, and as being constable of the tower of London, and lord lieutenant of that portion of the county of Middlesex which comprehends the Tower Hamlets.

The perusal of this volume has given us great pleasure. Its contents are truly interesting. They are the result of science combined with practice; and bear honourable testimony to the ingenuity and perseverance of Mr. Beaufoy; to the judicious selection of experiments, and to the acuteness with which conclusions have been drawn, and corollaries deduced.

The author by no means runs riot with his subject. He does not ascribe to the *rifle barrelled gun*, properties which it does not possess; nor does he wish to substitute it for all other offensive weapons. He certainly wishes to make expert riflemen of all our volunteers; but then he would not rely upon riflemen *only* in a pitched battle. He would mix them, in due

proportion, with regular troops armed with our English muskets; and, above all, our English *bayonet*; a weapon irresistible, when urged home by the muscular arm of our gallant countrymen—witness Maida;—witness Vimeira;—witness Corunna!—Mr. Beaufoy says, it is not intended to urge the indiscriminate use of rifle-barrelled guns, “but to render troops armed with them, as a distinct and cooperative force, more general and important; where the musket ends or begins, the rifle commencing or leaving off. For the fact is, that in any other view they become a nullity. The moment a rifleman suffers himself to be closed, his weapon becomes of less use than the common musket; since the delay in loading would now be injurious, and the exactness unnecessary.” Again, in another place, he observes:

“To conceive their excellence, nevertheless, it is not necessary, with the ordinary spirit of enthusiastick theorists, to attribute to them more than their own certain qualities; to render the extensive use of rifle corps, here recommended, effectual, it must be unfailingly kept in view, that they are to be regarded as a species of troops entirely distinct from every other, though acting with, and perhaps mutually dependent on all of them. He who shall expect from them the ordi-

many duties of the battalion, or artillery, or even of light infantry, will be disappointed, though in proper situations they will effect more than either. In close combat, or where the bayonet is alone to be employed, they are useless; for the meanest musket in numbers will be sufficient. In storming parties, they will be also inefficient; since, as observed by the intelligent author already mentioned, in the agitation necessarily occasioned by the violence of such moments, they will be unequal to that cool and steady fire, on which their whole purpose depends; a circumstance, perhaps, proved by their similar employment at Buenos Ayres and Montevideo. For similar reasons the confounding them with mere light infantry, or attributing to them a character of still greater celerity, as when they have been made to run by the side of the cavalry!\* the real advantages of a rifle corps will not be obtained. But nourished and animated by an *esprit du corps*, only to be inspired by preserving them in their proper situation, they will never fail to furnish all that shall be required of them. Let them then no longer receive the censure of the battalions. Each man thus employed will feel, as the historian says of Fabius—*Non ignorabat se timidum, pro cauto; imbellem, pro perito belli, haberi: at maluit ut se hostis metuerit, quam stulti cives laudarent.* Let them no longer be supposed as giving to war new horrors; but rather as tending to shorten its calamities, and to determine the conflicts of nations, by an efficiency in arms worthy of the highly civilized state of Europe, and of the world. Above all, let us remember, that whatever shall promise to enable us to maintain the independence of our own country—to preserve sacred those accumulated rights which have been created by the wisdom, or purchased by the blood of our ancestors, ought to be well considered, and if proved worthy of adoption, to be adopted with vigour. Let us never forget, that we live not alone for ourselves, but that we hold also the rights of posterity, which are not to be committed by our act."

This is the language of a genuine patriot. Here the principles which have ever distinguished the Literary Panorama identify with those of our spirited young author.

\* This was the duty of the 95th rifle regiment, at the camp formed in the summer of, I think, 1806, on Shorncliffe heights.

We shall give another quotation from the introduction, on the comparison between the musket and the rifle barrelled gun.

"A musket will fire five shots to one from a rifle, as generally used. In an action of an hour, the musket then will have fired perhaps 100 shots (the numbers are indifferent, as they will always be relative) and the rifle 20. Supposing 1 in 200 shots of the musket to tell (which many will not allow by half) it must fire incessantly for more than two hours before it can be certain of taking effect, and this too, reckoning the frequent opportunity of firing at a whole line, where deviation to the right or left would be immaterial. Allowing to the rifle, with less indulgence, a certainty of effect in but one shot of twenty, which none at all conversant with rifle shooting will admit to be sufficient, firing 20 shots in an hour, gives even then a balance in its favour of more than two to one in the number of killed, wounded, or disabled, against the objection of time lost in loading. Thus, then, taking five to one against a rifle in the first instance, because we give to the musket five times the number of shots, and adding the two to one in its favour from the number of killed and wounded, on striking the balance, it will be found to leave to the rifle a decided advantage of seven to one. In this computation, the average distance at which the rifle is to be fired is from 250 to 400 yards.

"The most superficial observer will naturally see, at the same time, the comparative saving in ammunition, and be enabled to form an idea of its importance, by calculating the value of a load used for a rifle and a musket, as charged by government; by conceiving the value of a cartridge on its arrival in the East or West Indies; the different proportion of ammunition wagons; and the inconvenience to an army of a numerous train of carriages; and be thus enabled to perceive how far the advantages arising out of these circumstances, will set off against the difference of expense between the weapons. An officer of undoubted veracity assured the writer, that a party of light infantry under his command in Egypt, fired away 60,000 rounds in driving in that of an enemy, of which he really believed, that not above four or five were killed or wounded on the part of the enemy.

"Of the utility of corps armed with rifled barrelled guns, or of riflemen, as they are generally, though not very defi-



natively called, the proofs are innumerable. As a light, erratick force concealing itself with facility, and forming an ambuscade at will, its effects are incalculable.

"By combining the solid column, or the extended line, as now practised by the best tacticians, with considerable bodies of light troops, a mutual confidence is inspired; the former, aware that all the harassing duties of the *petite guerre* will be performed by the latter, and these in turn knowing that they have troops ready formed *en masse*, behind which they may retire when closely pressed. The origin of this idea is of no trifling date, being to be found in the relations of the *Socii*, the *Velites*, *Sagittarii*, and *Funditores* of the Romans, to the main body of their army, formed on a principle similar to that which will ultimately be mentioned in this introduction; while its modern practice will be recognised in the Hussars and Pandours of the Prussians and Austrians; the Croats of the Russians; the Albanians of the Turks, and the Arnauts serving with the Russians and British in Italy. Ever skulking and roaming about the country, they compel the enemy to be constantly on the watch and alert, in apprehension of an attack. With such troops, the enemy cannot despatch a detachment or reinforcement, or effect any movement of consequence, scarcely transmit a return, or even send a messenger, without information being conveyed by various means to the army employing them. They are dispersed in every direction; their effects are felt at distant points at the same moment; and they tend to affect the mind of an enemy by constantly presenting to him unexpected obstacles, a circumstance which will never be omitted in the consideration of a general."

The passages already quoted may suffice to take off all objection to Scloppetaria, on the score of substituting the rifle for the musket. It is much to be wished, however, that our volunteers, at least, were to a man masters of the rifle.

In the event of an invasion with an overwhelming French army, we suppose that our generals would decline rather than seek an opportunity of fighting a pitched battle. All authors of talent who have written on this subject, have recommended the *harassing* system of warfare, the *petite guerre*. To this the rifle is peculiarly adapted; and if in Spain, instead of

engaging the columns of the enemy, as the brave patriots have done, they had carried on war upon the other principle, does it not seem probable that the armies of Cuesta, Castanos, Blake and Romana, might yet have remained nearly entire; and that the invading hordes, daily and hourly attacked in a hostile country, by invisible and destructive opponents, must have been reduced to insignificance? We are bold to say, that if the Spaniards even *yet* adopt this mode of fighting, suited in a peculiar manner to the Fabian system [for Buonaparte is to Spain what Hannibal was to Italy] they will finally triumph over their enemies. Burgoyne's army had never capitulated at Saratoga if the Americans had been without riflemen.

In the introduction to *Scloppetaria*, we have a very curious historical account of missile weapons in England. The glories of this island, while its "*might stood upon archers*," are duly characterized; and the acts of parliament, passed from time to time, to encourage archery, are pointed out. We observe one small oversight in this detail, p. 12, where Fortescue's learned work "*De Laudibus Legum Angliæ*," is represented as having been written *after* the 33d of Henry the VIII. [1541]. Fortescue was made chief justice of the king's bench in 1442. Though he was certainly appointed chancellor to Henry VI. during that prince's exile in Scotland, it is not known that he ever exercised the functions of that high office in England. What led our author into this anacronism, in all probability, was this circumstance, that Fortescue's work was not published till the reign of Henry VIII. He died in 1465.

The theory of the rifle barrelled gun is very happily explained by analogical reasoning; for the application of which, Quintilian is cited in a note—"analogiæ hoc vis est, ut id quod dubium est, ad aliquid simile de quo non quæritur, referat; ut incerta cer-

tis probet."—The angle of aberration in the case of *bullets* discharged from an ordinary musket is ever considerable; but the deflection from the original line of flight, is an inconvenience which arrows shot from a bow were not found so liable. The reason has been proved to be, that the feather on the arrow gives a *spinning motion* to the shaft as it flies through the air, and causes it to revolve round its longitudinal axis. Turning quickly round, as much as the arrow deviates to one side in its flight, the aberration is corrected by the almost instantaneous pressure of the air on the other; and thus its vertiginous motion leads it directly from the bow to the mark. This theory is most ingeniously pursued, and, in our judgment, demonstrated, by various experiments made on bodies passing through resisting media; and it most satisfactorily appears, that the precision with which a leaden ball shot from a rifle barrelled gun hits the object at which it is discharged, arises from the indentations which it receives in passing along the grooves spirally worked within the barrel. This theory is discussed in the three first chapters; to which, and to the plates accompanying them, we refer our readers. This book is illustrated by nine plates, exclusive of the frontispiece, and several engravings of perforated targets, showing the comparative effects of different pieces fired at various distances. These are executed in a style of peculiar and expressive neatness; and the entire work is well worth the notice of every man in the kingdom, capable of bearing arms. There is hardly a single point, however minute, relative to the rifle gun, which is not discussed. On the subject of *gunpowder* we shall give a passage, because it shows a safe and easy mode of drying it, which, more generally known, may prevent dangerous accidents.

"In preserving powder, the principal difficulty is to keep the saltpetre in its

composition from getting damp, by imbibing the moisture of the atmosphere; for it is not sufficient that the vessel in which it is kept, be in a covered situation; as a room or cupboard for example, but it should be kept so closely stopped down as to preclude the entrance of the air. If a certain quantity be first of all well dried, and the weight then nicely ascertained, if it be left for a few hours exposed in an uncovered plate, on being reweighed it will be found to have increased considerably in weight. The reason assigned is, the quantity of moisture it has attracted from the atmosphere; for if it be again dried, the weight will be found reduced to its former standard.

"Some have thought that a certain degree of moisture enabled the powder to disengage, on combustion, a greater quantity of gas than when dry; but this does not appear to be the fact. For surely, the more *suddenly* and *rapidly* the ignition takes place, the more *suddenly* will the vapour be produced; and as the ball is entirely propelled by the *suddenness* of the generation of the vapour, it should follow, that every particle of moisture contained in the grains must retard the ignition, and consequently the effect of the powder.

"The effects of the atmosphere on powder are well known to all practitioners and sportsmen, and therefore it is very usual for rifle shots to increase their charges in damp weather, and at all events never to leave their loading horn on the damp ground. Hence, then, the side pocket used by riflemen for receiving the powder horn has a greater advantage than mere convenience, inasmuch as it, from its situation, enables the powder to derive considerable warmth from the body, and thus keeps it drier. This is confirmed by the greater effect produced by powder, previously made quite hot, and then lighted, than if ignited at the usual temperature. Again, we all know, that after a few rounds from a cannon, as the metal gets hotter, the cartridges used are filled with smaller quantities of powder, not only to avoid unnecessary recoil, but also a needless waste of powder, as the smaller quantities of it are found to produce the same effect when the gun is heated, as the larger, when the cannon was first fired and cold. It seems, then, not an unfair conclusion, that the heat of the metal raising the temperature of the powder in the cartridge so much, as to put it, as it were, in a partial state of ignition, before the match is applied, the development of gas is more instantaneous, and



therefore, the effect produced the greater. The thickness of metal in great and small arms, being somewhat proportional, when the powder is fired, a part of the heat is absorbed in raising the temperature of the cold barrel. To such as are fond of rifle shooting, we should recommend the purchase of two, three, or half a dozen pounds of powder, always of the best quality, to be mixed well together with the hands, to prevent the contact of any thing that might inflame it, till rendered as homogeneous as possible.

"It should be laid on a large water-dish, filled with boiling water, where after a few minutes stirring, it will be found considerably heated, and consequently dried. If then put into bottles well dried, and previously heated, for the purpose of expelling every particle of moisture, and closely corked, it may be kept for any length of time, and in any situation, without being deteriorated as to strength or quality. The water plate is recommended on account of its safety, in preference to other methods used, as passing a heated fire shovel over it, and so on. If powder be well dried, it will not soil the hands, and therefore there is no difficulty in ascertaining when it may be removed from the plate to the bottle, without fear of the operation being sufficiently completed."\*

We did intend noticing several other interesting passages, but we have not room. We will venture to say that no military library can be complete without Mr. Beaufoy's book.

\* Powder should not, however, be frequently exposed to heat, in this way, as every time, a certain portion of the sulphur is carried off in the shape of vapour, and as the goodness depends chiefly on the three different ingredients, used in its manufacture, bearing a certain proportion to each other, one cannot be diminished, without deteriorating the quality of the whole.

It would be injustice to omit our approbation of the superiour manner of arrangement adopted in this volume. Instead of a chaos of information, which frequently defeats the good effects of intrinsic merit in professional works, each article is arranged under its own proper head, and an index presents a ready reference to it, thus uniting the facilities of a dictionary to the interest of an able treatise. In addition to the scientific information which abounds in these pages, it contains a great variety of very interesting reflections and observations, relative to military concerns in general—the organization of the army—of a battalion—the selection of light infantry men—of riflemen. Some very valuable hints relative to the improvement of the dress, accoutrements, and luggage of troops—and similar topicks. To those whose rank gives weight to their opinions in military matters, this work should form an object of study. All, who are any way interested in the subject, should read it attentively. And we hope that we shall not be deemed impertinent in recommending to the able author, to compile an abridgment of the most prominent and useful articles of the work, omitting, for example, all theoretick speculations, and thus, by producing a useful shilling pamphlet, enable every rifleman in the kingdom, whether regular or volunteer, to profit by the experience and the knowledge which the patriotick studies of the author have elicited.

## FROM THE QUARTERLY REVIEW.

Periodical Accounts relative to the Baptist Missionary Society. Major Scott Waring,  
—Twining, Vindication of the Hindoos, &c. &c.

THE rapid progress of Christianity during the first ages of the church, and its victory over the established forms of classical superstition, the schools of ancient philosophy, and the barbarous mythologies of the northern nations, were the united produce of the ardent piety and indefatigable zeal of the first preachers of the Gospel, and the blessing and assistance of Heaven. But, it is observable that, in later times, the faith has been spread more by colonization than conversion. How is it that the latter has been so deplorably checked? The Romanists accuse the Protestants for their indifference; the Protestants retort upon the Romanists for their corruptions. There is but too much truth in the charge on either side; but the reproach is better founded than the recrimination.

This evil grew out of the reformation, and it is the only evil attendant upon that blessed event which has continued to the present times. The schism between the Greeks and Latins was less mischievous. There the parties were so little in contact, that their hatred was without exasperation; and each talked its own nonsense, without attempting to convert the other, except by the innocent and inefficient formalities of a council. Separated from the whole Latin church by their geographical situation, by the great boundary of language, by their political relations, their pride of elder and superiour civilisation, and their semi-oriental manners, the Greeks were scarcely included in the idea of Christendom, and our crusaders sometimes found them as hostile as the Saracens. But the revolution which Luther effected produced a civil war between the members of that great Gothick family, who, amid all their civil dissensions, had ever till then remem-

bered their common origin, and when the interests of Christianity were in question acted as one body, with one heart and will. Before this struggle was over, the zeal of protestantism had spent itself. All sects and communities of religion settle and purify after their first effervescence. Then they become vapid. The protestant churches had reached this second stage, when they were securely and peaceably established: their turbid elements had cleared away, but the quickening spirit was gone also. While they had zeal to attempt the work of converting heathen nations they had no opportunity, and when the opportunity came, the zeal had evaporated. The Dutch, indeed, did something in Ceylon—a poor atonement for the irreparable evil which they occasioned in Japan. Quakerism sent forth a few apostles to the pope and the great Turk, and the good spirit which animated them was so far communicated to the personages whom they addressed, that, little used as they were to the benignant mood, they sent the gentle zealots safely home again. A Danish mission was established in India, where it has continued merely because it is an establishment. Assistance has, indeed, been given to it by our own society, for promoting Christian knowledge; and some attempts have been made among the North American savages by the society for propagating the Gospel in foreign parts. But these efforts, however laudable, have had no very extensive consequences; and protestantism has rather attempted than effected the work of conversion.

There is, however, in all religious communities a vivacious and vivifick principle not to be found in the same degree in political bodies; their hold is upon the heart of man, upon his



hopes and fears, the weakness and the strength of his nature. From time to time some individual appears, who, whether inspired or infatuated, resigns himself to the impulse, and laying aside all human motives at his outset, acts with a contempt of worldly maxims and worldly prudence, which ensures him success in what the maxims and the prudence of the world would have withheld him from attempting. Such was St. Bernard; such were Francesco and Domingo, who saved the Romish church from revolution in the 13th century; such, in later ages, were Loyola and his mightier contemporary Luther; and such, in times which may almost be called our own, were Wesley and Whitefield. These men are the Loyolas of protestantism. It is easy to revile, it is easier still to ridicule them. The sanest mind will sometimes feel indignation as well as sorrow at perusing their journals—but he must have little foresight who does not perceive, that of all men of their generation they were the most efficient. The statesmen and the warriors of the last reign are in the grave, and their works have died also. They moved the body only, and the motion ceased with the impulse. Peace undid their work of war, and war again unravelled their finest webs of peace. But these fanatics set the mind and the soul in action. The stirring which they excited continues to widen and increase, and to produce good and evil; and future generations will long continue to feel the effects.

It cannot here be necessary to attend to the classification of sectarianism. The Wesleyans, the orthodox dissenters of every description, and the evangelical churchmen may all be comprehended under the generic name of Methodists. The religion which they preach is not the religion of our fathers, and what they have altered they have made worse: but they proceed with zeal and perseverance; and the purest forms, when they are forms only, are little able to

resist such assailants. Some evil they have done, and greater evil they will do; but all evil brings with it its portion of good, and is permitted only as it is ultimately subservient to good. That spirit of enthusiasm by which Europe was converted to Christianity, they have in some measure revived, and they have removed from protestantism a part of its reproach. The efforts which they are making to disseminate the Gospel are undoubtedly praiseworthy, and though not always wisely directed, not more erroneously than was to be expected from their inexperience in the arduous task which they have undertaken, and from the radical errors of their system of belief.

The first of these missionary associations in point of time, and the only one which has become the subject of controversy, is that designated by the name of the "Particular Baptist Society" for propagating the Gospel among the Heathen.\* Its efforts at present are directed exclusively towards India.

This mission, which is represented by its enemies as so dangerous to the British empire in India, and thereby, according to a logick learnt from Buonaparte, to England also, originated in a man, by name William Carey, who, till the 24th year of his age was a working shoemaker. Sectarianism has this main advantage over the established church, that its men of ability certainly find their station, and none of its talents are neglected or lost. Carey was a studious and pious man, his faith wrong, his feelings right. He made himself completely versed in Latin, Greek, and Hebrew, and was then ordained among the Calvinistick Baptists. For many years his heart was set upon the conversion of the heathen. This was the favourite topic

\* The Particular Baptists are Calvinists. The General Baptists are those of any other description, who agree in the practice of baptizing adults by immersion.

of his conversation, his prayers, and his sermons; and from the earnestness with which he seemed to feel the subject, and the remarkable aptitude which he possessed in acquiring languages, his friends were induced to think that he was peculiarly formed for some such undertaking. In the year 1791, being at a meeting of his brother ministers at Clipstone, in Northamptonshire, he proposed this question for discussion: "Whether it were not practicable, and our bounden duty to attempt somewhat towards spreading the Gospel in the heathen world." He was then requested to publish an inquiry which he had written upon the subject; and at a subsequent minister's meeting (as these convocations are called) this society was formed, and a subscription begun for carrying its object into effect. The money then raised amounted only to 13*l.* 2*s.* 6*d.* but want of money in such cases, is a molehill in the way of zeal.

Before any plan had been formed, or any place fixed for their operations, they found that John Thomas, a member of their own church, lately returned from Bengal, was endeavouring to establish a fund in London for a mission to that country. This is the person who is called a madman by Major Scott Waring, and said by him to have died raving mad. That gentleman has been misinformed. Once during his life Thomas was deranged for some weeks, and the ardour and constitutional irritability of his mind evinced in him a tendency to madness, from which religion might have contributed to preserve him, by giving that ardour a steady direction towards one worthy object. There are passages in his letters and journals which may make a jester merry, and a wise man sorrowful. They spring from the insanity of the system, not of the individual. But there are also abundant proofs of a zeal, a warmth of heart, a genius—which in the Romish church would have obtained altars for him, and

which in our own entitle him to respect and admiration. He had preached to the natives in Bengal, and produced effect enough to convince him that much might be done there. Here then was a way opened for the society. They engaged him as a missionary. Carey consented to accompany him with his whole family, and in 1793 they sailed in a Danish India-man.

Thomas, who was a surgeon, intended to support himself by his profession. Carey's plan was to take land and to cultivate it for his maintenance. After many difficulties they accepted the superintendence of two indigo factories in the neighbourhood of Malda, and covenants were granted them by the British government. Fountain, another missionary, was sent to join them here, and he and Carey, having acquired the common language of the country, proceeded with a translation of the Scriptures into Bengalee, which Thomas had begun during his former residence in Bengal. In 1799, a reinforcement of four brethren came out; permission to settle in the British territory was refused them, and Carey and Fountain, therefore, found it expedient to remove to Serampore, where the Danish governour protected and favoured them. Here they purchased a house, and organized themselves into a family society, resolving that whatever was done by any member should be for the benefit of the mission. They opened a school in which the children of those natives who chose to send them were instructed gratuitously. The translation was by this time nearly completed. Ward, one of the last missionaries, understood printing. They formed a printing office, and advertised for subscribers to a Bengalee Bible.

Hitherto no convert had been made; but now, when some of the missionaries could converse fluently in the language of the people, and portions of the Scripture and religi-



ous tracts were provided for distribution. Their preaching in the town and 'neighbourhood soon produced considerable effect. They entered into controversy with the Brahmans, ridiculed their fables, and confuted their false philosophy; nor did the numerous bystanders discover any displeasure at seeing these impostors silenced and confounded. But when the first Hindoo, though in no higher station than that of a carpenter, was truly converted, declared his intention of receiving baptism, and by eating with the missionaries publicly broke his cast—a great uproar arose, and Kristno the convert, and his whole family, were seized and dragged before the Danish magistrate. The senseless mob, when they had carried them there, had no accusation to make against them; and the magistrate commended the new Christians for having chosen the better part, and dismissed them. They were brought back again upon a charge, that Kristno refused to deliver up his daughter to a man with whom she was contracted in marriage. This charge was true. She had been espoused to him four years before, being then ten years of age, and after the espousals had returned to her father's house, there to reside till she was marriageable. The parties appeared before the Danish governor, and the girl declared she would become a Christian with her father. The bridegroom was then asked, whether he would renounce heathenism; and on his replying no, the governor told him that he could not possibly deliver up a Christian woman to a heathen. The next day Kristno was publicly baptized, after the manner of the Baptist church, by immersion in the Ganges, and with him Felix Carey, the missionary's eldest son. The governor and a number of Europeans, native Portuguese, Hindoos and Moslem were present, and one of the brethren, then labouring under a mortal disease, was brought in a palankeen to

witness this first triumph of the faith. Carey addressed the spectators in Bengalee, declaring that he and his fellows did not hold the river sacred: it was only water, and the person about to be baptized, professed by this act to put off all their deities, and all sin, and to put on Christ. The ceremony was impressive. The Danish governor could not restrain his tears, and all the beholders seemed to be struck with the solemnity of the rite. "Ye gods of stone and clay," says one of the missionaries, "did ye not tremble when in the name of the Father, Son, and Holy Spirit, one of your votaries shook you as the dust from his feet!"

Three months after Kristno's baptism, Golak, his daughter, was seized at some little distance from his house, and carried off by two men, one of whom was the person to whom she had been contracted in marriage. The father overtook them. He was beaten unmercifully, and she forced across the river to Calcutta, and beaten also. As they passed by a police station she cried out. The master of police called them before him. Golak said she had heard of the love and sufferings of Christ; these things had laid hold of her mind; she was become a Christian from choice, and was not willing to go with this man. They were detained for further inquiry, and the next day appeared again before the magistrate, together with Kristno. The man claimed her as his lawful wife, and the magistrate said he could not separate them; but would take care that she should profess what religion she chose. This promise he did not perform, and the father, after one visit to his child, was not allowed to see her again. Application was made to the magistrate that this might be permitted. No answer was vouchsafed; and when Kristno spoke to him upon the subject, he past on without making the slightest reply. Kristno was exceedingly fond of this daughter, and no circumstance could be conceived

more distressing to one in his state of mind. His little children were crying about the house for their sister, and he, in the sincerity and fervour of his belief affirmed, that if she were dead he could better bear that affliction than that she should be dragged to the worship of idols. The husband must have been greatly attached to this girl. She had already lost cast, and he paid fifty rupees to the Brahmans as the first step towards recovering it; but she absolutely refused to cohabit with him, saying, that living or dead she would be Christ's. Ill usage was tried to make her change her faith, without effect. The father, taking Carey with him, obtained admittance to her, and Carey had reason to believe his life was then in danger—He left the house in time. Kristno was taken before the magistrate, when the father of the husband deposed, with that contempt of truth for which the Hindoos are so infamous, that he had brought three or four Europeans to take away his son's wife by force. The magistrate, not believing this, refused to take his deposition; but told him, if Kristno went again to his house, to beat him away. Twelve months wearied out the husband's obstinacy, and after having often beat the girl for not eating food which had been offered to idols, and for calling on the name of Jesus, he suffered her to return, and she was baptized. His own mind, however, was impressed by the constancy which he had witnessed, and after an interval of nearly three years, he followed her to her father's house, embraced the faith which he had so violently opposed, and is at this time a Christian.

This case has been plainly and briefly stated, because the civil authority was appealed to on both sides; and surely the English magistrate cannot be accused of not having sufficiently favoured the established superstitions. It is given also as one fact in confutation of the absurd

opinion, that it is impossible to convert a Hindoo. Here is a whole family converted, not nominally as many of the Catholick converts have been, but actually and thoroughly persuaded that it was their duty and eternal interest to renounce a senseless idolatry, and be baptized into the faith of Christ, which they understand as well as any person of their own rank in England; better indeed than most, because they have been more carefully instructed, and which faith Kristno is at this time zealously and successfully preaching to his countrymen.

One other instance occurred in which the magistrate was called upon. The mother of a young convert named Ghorachund, came weeping, and almost distracted to claim her son. Ward, the missionary, told him to go aside and comfort her; and another convert explained to her the reason why he was there—that he was happy, and learning the way to Heaven. She, however, was not to be reconciled. Ward then went to her, and told her no force should be used on either side: the youth should go or stay at his own will; and he asked him which he would do. Ghorachund replied, he would stay and be baptized, and then return to her;—and they requested her to come and see him whenever she pleased. She, however, threatened to drown herself in the Ganges, and went immediately to the Danish magistrate, and to some of the principal Bengalese. The lad was sent for. He affirmed that he became a Christian of his own free choice. The mother and her friends were questioned what they intended to do with him if they took him away. Put him in irons, they answered, and confine him in the house. This answer determined the magistrate not to suffer force to be used, and he told the mother that her son must be left wholly to his own choice. The next day, as Ghorachund was going to the mission house, he was seized. He cried out bitterly; a scuffle ensued;



the mob and the soldiers on guard assisted the idolaters, and he was forced into a boat. Two of the native brethren were taken before a magistrate on the charge of having beaten a Brahman in the struggle. They were committed to prison, and received some injury from the mob on their way there. Meantime some of the missionaries pursued the boat, came up with it, and rescued the convert, whom they brought back in triumph; but the mother, when she saw him going back, struck her head against the boat and was almost distracted. Application was immediately made to the Danish governour on behalf of the two prisoners, and they were liberated.

Great stress is laid upon this story by Major Scott Waring, who says that a more disgraceful scene never occurred in a civilized country. "The case," he adds, "ought instantly to have been submitted to the governour general in council. It was not for the missionaries, nor for a Danish magistrate to determine at what age the authority of a parent over a child is to cease." It is difficult to discover what there is disgraceful in the case; distressing it certainly was, as all cases must be in which a sense of duty, real or imaginary, is opposed to the ties of natural affection; but, whenever and wherever any struggle of opinion takes place, such cases must occur. What would Major Scott Waring have? A lad comes to the missionaries for instruction, who is old enough to think and act for himself. It is the distinguishing tenet of the Baptists to receive none into their church as members till they have arrived at years of discretion. He attends their school; is convinced that the idolatry in which he has been brought up, is a system of fraud and falsehood; is taught to believe that it is damnable, and that his eternal bliss or misery depends upon his renouncing it, and embracing the doctrines of Christ. The boldest infidel will not be impudent enough to

deny that Ghorachund was right in his preference. If the governour general had been called on, could he have acted otherwise than the Danish magistrate did, to whom both parties with strict propriety appealed, because the affair took place within his jurisdiction? Could any Christian governour have consented and enacted, that a Christian convert might be forcibly carried off and put in confinement,\* for the avowed purpose of making him relapse into idolatry? "The unfortunate mother," says Major Scott Waring, "came like Chryseis to Agamemnon, praying the release of her dear child; but the missionaries were as inexorable as the king of men. Had the woman applied by petition to a provincial court of justice, she must have received instant redress." It is something worse than absurd thus to employ such terms as *redress* and *release*!

During the administration of marquis Wellesley, the missionaries were permitted to travel in the British territory; and Carey,† who is now probably a far more learned orientalist than any European has ever been before him, was appointed Professor of Bengalee and Sanscrit at the college of Fort William. But latterly, when the success of their preaching had alarmed

\* Major Scott Waring says there are no irons in any private house in Bengal, and that the mention of them must therefore be a fabrication. But any person who reads the accounts of this mission must be little able to appreciate human character, and the value of human testimony, if he can suspect these men of falsehood. They relate in English what was said in the language of Bengal, and an Englishman would naturally use this familiar expression, though it might not literally represent the Bengalee word. The restraint being the same, it is of little import whether the instrument used was a chain or a yoke. Who ever supposed that irons were kept in private houses? They are to be had when wanted in Bengal as well as in England.

† The author of the Sanscrit Grammar.

and exasperated the Brahmans, who saw their craft in danger, the Bengal government thought it necessary to restrain their liberty; and they were in one or two instances ordered to retire from the districts which they had entered. Shortly after the news of the Vellore mutiny had reached Calcutta, two fresh missionaries, by name Chater and Robinson, arrived in the American ship Benjamin Franklin, captain Wickes. On presenting themselves at the police office, some difficulty was made as to permitting them to proceed to Serampore. On the following day Carey went to the office, and was told by one of the magistrates that they had a message to him from the governour general, which was: "That as government did not interfere with the prejudices of the natives, it was his request that Mr. Carey and his colleagues would not." This request, as explained by the magistrates, amounted to this: "They were not to preach to the natives, nor suffer the native converts to preach. They were not to distribute religious tracts, nor suffer the people to distribute them. They were not to send forth converted natives nor to take any step by conversation or otherwise for persuading the natives to embrace Christianity." Carey inquired whether they had any *written* communication from the governour general to this effect; and was answered that they had not. He then took his leave, assuring them that neither he nor his brethren wished to do any thing disagreeable to government, from which they could conscientiously abstain. These orders were softened in a subsequent conversation between the magistrates and a friend to the missionaries. "It was not meant," they said, "to prohibit them from preaching at Serampore, nor in their own house at Calcutta; only they must not preach at the Loll Bazar. It was not intended to prevent their circulating the Scriptures; but merely the tracts abusing

the Hindoo religion. And there was no design to forbid the native Christians conversing with their countrymen on Christianity; only they must not go out under the sanction of the missionaries. The magistrates admitted that no complaint had ever been lodged against the missionaries, and that they were well satisfied with their character and deportment."

Notwithstanding this, an order of council was passed, commanding Messrs. Chater and Robinson to return to Europe, and refusing captain Wickes a clearance unless he took them back with him. This order being communicated to the missionaries, they represented to government "that captain Wickes cleared out from Rotterdam for Serampore; that his clearing out from England for Serampore was no more than a necessary step to accomplish the first intended voyages; that Messrs. Chater and Robinson were then at Serampore, and had joined the mission under their direction, and the protection of the king of Denmark." This representation produced an inquiry "whether the missionaries were actually under the protection of the Danish government; or whether they only lived at Serampore from choice, as being a convenient situation."—Even in the latter case it should seem that the Bengal government had no authority to insist upon their removal. To this inquiry the Danish governour sent an answer, stating, "that on the missionaries first coming to reside at Serampore, the late governour had represented to his court that their conduct was such as he highly approved, and that their residence there was likely to be useful to the settlement; that to this an answer had been sent by the court of Copenhagen, approving of their settling at Serampore, and requiring him to extend his protection to the mission; that in virtue of this high authority, he had taken Messrs. Chater and Robinson under the protection of his Danish majesty; and that



the missionaries were not to be considered as persons in debt who were barely protected, but as persons under the patronage of the Danish government." It should be remembered, that this did not arise from any application on their part. Necessity, not choice, fixed them at Serampore. They were refused permission to settle in the British dominions, and when protection was offered them by the Danish government, they could not do otherwise than gratefully accept it. When this answer of the governour of Serampore had been presented, captain Wickes applied at the police office for a clearance, and was told that the order of council had been confirmed. But soon afterwards the magistrates sent for him, and they talked over the business amicably. He stated to them that, "the missionaries were willing, if fair and friendly representation could not prevail, to give up the two brethren rather than oppose government." And he added, "that though it might be a serious affair both with America and Denmark, if he and the missionaries were to be obstinate, yet they each considered the peace and good understanding of nations to be a matter of such importance, that they would give up almost any thing rather than be the occasion of interrupting it." On this statement captain Wickes was furnished with the necessary papers for his departure; and as government appeared to be dissatisfied with the continuance of the two missionaries, a new mission was undertaken to the kingdom of Burmah, and Chater went with another brother to Rangoon to see how far it was practicable.

Twelve months afterwards government found it expedient to interfere upon another occasion. A tract, which had been printed in Beŋgalee, was given to a native convert to be translated in Persick, and, through the pressure of business, was printed before it had been inspected by the missionaries. The translator, in his

zeal, introduced some strong epithets reviling Mahomed. A copy was conveyed to a person in office. The affair was taken up in the most serious manner, and proceedings were commenced which, had they been carried into execution, must have been ruinous to the mission. In consequence, however, of an explanation, and a respectful memorial presented to the governour general, the most serious part of the proceedings was formally revoked. And when two of the missionaries waited on the governour to thank him for the candour with which he had attended to their memorial, his lordship replied: "That nothing more was necessary than a mere examination of the subject, on which every thing had appeared in a clear and favourable light." All the printed tracts were examined upon this occasion; and as two others were objected to, the missionaries were required not to print any in future till the copy had been submitted to the inspection of government.

These were the occasions on which the civil authority had been appealed to, or had interfered, and such were the restrictions under which the mission had been placed when the last periodical accounts were published. There were then ten missionaries at Serampore, and they had baptized about a hundred natives; and they were printing the Scriptures in six languages, and translating them in six more;—but this part of their labours will be spoken of more fitly hereafter. Meantime an outcry has been raised in England against this attempt at the conversion of the Hindoos. The mission at Serampore; the proceedings of the Bible Society in promoting the translating, printing, and distributing of the Bible in Asia; the Memoir of Claudius Buchanan on the Expediency of an Ecclesiastical Establishment for British India, and the discussion which that gentleman excited in England upon the subject, have been represented as connected with the mutiny at Vel-

lore, and the disaffection of the native troops. A controversy ensued, which had been carried on with more than usual virulence and unfairness of polemical writing; because on the one side there is a wretched cause, and on the other such deplorable advocates as the *Evangelical Magazine*, &c. It is well to be right in any company—yet it is almost mortifying to be right in such company. Envy, hatred, malice, and uncharitableness are not, however, all on this side, as will appear from a little attention to what has been maintained by the adversaries of the mission. They insist upon the danger to which it exposes the British government in India, upon the utter impossibility of converting the Hindoos, and the utter unfitness of the persons who are making the attempt.

The massacre at Vellore took place in July 1806. It was afterwards discovered that the disaffection of the Seapoys was widely extended; that their plans were well laid; and that the consequences would, according to all probability, have been far more dreadful, if the insurrection had not broken out so soon. In December, a proclamation was issued at Madras beginning in these words: "The right honourable the governour in council, having observed that, in some late instances, an extraordinary degree of agitation has prevailed among several corps of the native army of this coast, it has been his lordship's particular endeavour to ascertain the motives which may have led to conduct so different from that which formerly distinguished the native army. From this inquiry it has appeared, that many persons of evil intention have endeavoured for malicious purposes, to impress upon the native troops a belief, that it is the wish of the British government to convert them by forcible means to Christianity; and his lordship in council has observed with concern, that such malicious reports have been believed by many of the native troops.

The right honourable the governour in council therefore deems it proper in this publick manner to repeat to the native troops his assurance, that the same respect which has been invariably shown by the British government for their religion and for their customs, will be always continued, and that no interruption will be given to any native, whether Hindoo or Mussulman, in the practice of his religious ceremonies."

Here certainly is an official document imputing the disaffection of the native troops to an opinion prevalent among them, that it was the wish of the British government to convert them to Christianity by force. What had the missionaries done, and what had the government done to occasion this belief? There were no missionaries in Mysore; none of them had ever entered or approached that part of Hindoostan; none of their tracts had been distributed there; nor if they had, could they have been understood, not being in the language of that country. But an order had been issued for altering the turban of the Seapoys into something like the helmet of our light infantry, and for preventing them from wearing on the forehead the distinguished mark of their cast; as direct an outrage of their religious customs as it would be to prohibit baptism among Christians, or circumcision among Mahomedans. Here then was a flagrant insult to their religion; an overt act of intollerance. The Seapoys are accustomed to respect the English. They know nothing of that military misconduct which has so often rendered our armies in Europe useless, or worse than useless. That misconduct had never before extended itself to India. They necessarily inferred that an innovation so momentous had not been hazarded without some adequate motive, and they did us the honour to impute that to zeal which proceeded from pure absurdity. In whom did this measure originate?—That question has never yet



been answered. It is not to this day made known whose folly provoked the massacre of so many British soldiers. No inquiry has been instituted; no person dismissed either from office or command for this wanton, and most perilous attack upon the superstition and customs of the country. And lest the publick voice in India and in England should call loudly for investigation, a tub is thrown out to the whale. The missionaries must serve as scapegoats, and Christianity and the Bible be called to account for what was occasioned solely by this wise attack upon turbans and toupees!

Enough of the mutiny at Vellore! Enough too of the Madras proclamation, in which, be<sup>d</sup> it remarked, there is not a word about turbans and tupees; in which the whole and sole cause of the mutiny is kept out of sight; and in which it is asserted, that the British government has invariably respected the customs of the native troops; though a direct and wanton attack upon those customs produced the massacre, which occasioned this proclamation, and which is delicately hinted at by the name of an *agitation*.

Let us now examine whether the British government in India is exposed to any danger by its toleration of the missionaries. For as that fierce and fiery Calvinist, Andrew Fuller, most truly says, the question in dispute is *not* whether the natives of India shall continue to enjoy the most perfect toleration, but *whether that toleration shall be extended to the teachers of Christianity?*

The only instances in which the civil authority has been called upon, are those which have already been fully stated. One native convert has been tied up by the chief man of his village, and his mouth crammed with cow dung, by way of purifying him; and some of the others have been insulted and beaten by a mob. But no where can it be found in the history of human opinions, that any new

doctrines have been preached so boldly, and to such effect with so little opposition. Yet at the commencement of their career, the missionaries proceeded with a temerity which experience and cooler years have taught them to condemn. They insulted the superstition which they attacked, and ridiculed and reviled the Brahmans in the streets, and at their festivals, when the passions of the blinded and besotted populace were most likely to be inflamed. Andrew Fuller endeavours to disprove this charge, and dwells idly, with that intent, upon the mistranslation of a Bengalee tract, which has been printed by a "Bengal officer." The verse in question has been mistranslated, and most probably for the purpose of misrepresentation. This he has satisfactorily shown. But however cautious the missionaries may generally have been in their writings, their journals contain abundant proofs of daring and imprudent language. This never, in any one instance, occasioned evil. They, however, themselves discovered that it could not produce good, and they express themselves thus upon the subject, in "a declaration of the great principles upon which they think it their duty to act, agreed upon at Serampore, October 7, 1805." "It is necessary," they say, "in our intercourse with the Hindoos, that, as far as we are able, we abstain from those things which would increase their prejudices against the Gospel. Those parts of English manners which are most offensive to them should be kept out of sight. Nor is it advisable at once to attack their prejudices by exhibiting with acrimony the sins of their gods; neither should we do violence to their images, nor interrupt their worship." It is their plan, as soon as possible, to supersede themselves by native preachers, to place them at the head of such churches as may be formed, and let them go forth, acting themselves only as directors. Even Major Scott Waring admits

the propriety of tolerating any missionaries except English ones. And though the British government in India were to expel the Baptists upon any of the frivolous pretexts which have been recommended, these native preachers, on whom the work will necessarily and naturally soon devolve, cannot be silenced in any other manner than by an absolute persecution of Christianity by a Christian government. Mr. Twining must be satisfied with this. He only hopes that the Hindoos will be permitted "quietly to follow their own religious opinions until it shall please the Omnipotent Power of Heaven to lead them into the paths of *light and truth*," that is, he protests against any human means, but will have no objection to a miracle. Now as this gentleman and the others of the same opinion profess to believe that the Hindoos are not convertible; when they hear of Hindoos not merely receiving but preaching Christianity, it is to be hoped they will admit that to be a miracle and be contented.

From the cry which has been set up in England, and the angry arguments by which it has been supported, it might be supposed that the missionaries and their advocates were persecuting the Hindoos instead of preaching to them. Persecution may excite rebellion; preaching can only excite riots. But though persecution has been, in many instances, the cause of rebellion, none of those instances are to be found in the history of Hindoostan. Even persecution there has provoked no resistance from a people divided into so many races, nations, casts and sects, and prepared for yielding, not merely by the miserable absurdity and untenable doctrines of their superstition, but by its very institutions also. There is no other country in which it is possible to make converts by compulsion. The Jews in Portugal, for instance, who were compelled to forego every outward and visible

mark of their religion, still retained it in their hearts, and were acknowledged as sons of the synagogue by their brethren in other parts of the world. But by an absurdity unparalleled in any other system, the religion of a Hindoo does not depend upon himself. It is something independent of his thoughts, words, actions, understanding, and volition, and he may be deprived of it by violence, as easily as of his purse or his wallet. "In the year 1766," says Major Scott Waring, "the late lord Clive and Mr. Verelst employed the whole influence of government to restore a Hindoo to his cast, who had forfeited it, not by any neglect of his own, but by having been compelled, by a most unpardonable act of violence, to swallow a drop of cow broth. The Brahmans, from the peculiar circumstances of the case, were very anxious to comply with the wishes of government. The principal men among them met once at Kishnagur and once at Calcutta; but after consultations and an examination of their most ancient records, they declared to lord Clive, that as there was no precedent to justify the act, they found it impossible to restore the unfortunate man to his cast, and he died soon after of a broken heart." The Major's remark is not less curious than the story. "We were then," he adds, "as we are now, the sovereigns of Bengal; but too wise to attempt compulsion, and not quite so mad as to advise this poor creature to abandon his ridiculous, idolatrous prejudices, and to embrace the true religion." One should have thought, in common humanity, this "mad advice" would have been given him, if not to save his soul, at least for the sake of saving his life: but well may this poor man be called unfortunate. His own religion had been taken from him, and the sovereigns of Bengal had none to give him in its stead! Tippoo, at one time, like a true Mahomedan, resolved to convert his Pagan subjects to Islamism. The



process which he adopted was summary and effectual. Dervises and Imaums were not missioned to preach among them; he sent out soldiers to catch the idolaters, and all who were caught were circumcised. Nothing more was necessary; their cast was irrecoverable: Moslem they had been made, and Moslem they were by every body's consent except their own. So they learnt the five prayers, turned their faces towards Mecca at their devotions, and called all their countrymen who had not been caught, Kaffres. No insurrection took place, and little other outcry was heard than what the operation occasioned—the violence was to the cast, not to the conscience; and Tippoo's bigotry was far more mischievous to his people when he made war upon the pigs about Seringapatam, than when he offered these Philistine spoils to the prophet.

In 1802, a resolution was past by the governour general in council, prohibiting the sacrifice of children in the provinces of Bengal, Behar, Orissa, and Benares, and declaring the practice to be murder, punishable with death. That decree has occasioned no complaint. Alboquerque forbade the custom of burning widows with the bodies of their husbands; and of all the measures of that great man, the first in modern times who established a European dominion in the East, this was the one which most attached the Hindoos to his government. These facts are sufficient to prove, that neither the direct prohibition of their religious ceremonies, nor the intolerance which forces another faith upon them, has excited the Hindoos to insurrection, nor even to any open sign of discontent. As for the assertion that the Portuguese lost their empire by their bigotry, it is utterly unfounded. They lost it by neglect at home and misconduct abroad; by cruelty and rapacity, by regarding influence instead of integrity, and giving authority to men of family instead of men

of talents. Bad governours and weak ministers destroyed the Portuguese empire—not missionaries, not intolerance. Whatever be the difficulty of converting the Hindoos, there is no danger in making the attempt. A new religion may not immediately be dipt or sprinkled into them, but an old one could be washed out. It is but to boil a cow, and supply a fire engine with the broth, and you might baptize a whole Hindoo city out of the Brahminical faith. If, then, the Portuguese in former times, and the British government in later days, have suppressed the most ordinary, or at least the most important sacrifices of this accursed superstition, if Tippoo has manufactured Hindoos into Moslem, and no disturbance been excited, what has British India to apprehend from the peaceable deportment and exemplary conduct of the Baptist missionaries? The Brahmans are alarmed at their preaching!—so let them be. They are provoked at the conclusive logick which exposes their futile arguments; but the people who listen to these disputes listen with avidity, and are well pleased to see them put to shame. Let but the turbans and toupees alone, and the Shasters and Vedas may be attacked with perfect safety.

“But it is impossible to convert the Hindoos.” This assertion has been so frequently and so confidently made, that it might be supposed their ablutions at the cow's tail vaccinated them against the contagion of any other religion. How far is it supported by the history of Hindoostan? There are in that country the Christians of St. Thomas, originally Hindoos; for their establishment in the country was prior to the age of Mahomed. There are the Catholick converts, once very numerous, and still a considerable body. The Moors are said by some of these controversialists to be Tartars not Hindoos, the progeny of the Mogul conquerors. Lord Teignmouth thinks otherwise, and the reason on which his

opinion is founded would convince professor Blumenbach. It is certain that the Mahomedan faith spread greatly by conversion in these parts of the east; and they who deny this must be grossly ignorant of historical facts. The conversion of Sarama Perumal produced, perhaps, little effect upon his subjects, because he abandoned his throne and retired to Mecca. But when the Arabian Moors first visited Malabar, they wisely asserted that they were equal in rank to the Nairs and Namburis; and that these casts could incur no pollution by any intercourse with them. They obtained a recognition of this principle, and in consequence of the privileges thus obtained, a very considerable conversion took place, so that when the Portuguese reached India, a fourth part of the population of Malabar consisted of native Moors. The founder of the Sieks was a Hindoo of the military tribe; and his followers are all converts from the established superstition of the country. Their system is pure philosophical theism, probably as pure as Mr. Wilkins represents it. For had there been a sufficient mixture of fable and falsehood, it would have spread more widely. A juggler set up a new sect about half a century ago, of which the tenets are that cast is nothing, that the popular deities are nothing, and that the Brahmans are nothing. His disciples have only to believe in one God, and to obey their teacher. He cured diseases by administering the *amreeta* of his foot (the drink of immortality—but here of life and healing). They who had faith were healed; and this impostor, who was originally a cow-keeper, made his foot as famous as the pope's toe among his believers, and left his privileges to his son Ram Dulol, who now lives more splendidly than many rajahs, upon the same footing of holiness as his father. Further proofs of the convertibility of the Hindoos cannot be required. Like other men, they are liable to be swayed by rea-

son and credulity. The knave has found dupes among them; the philosopher has found disciples, and the Cross and the Crescent have both triumphed over the despicable mythology of the Brahmans.

It is not sufficient to show that the Hindoos have been, and therefore may be converted from one faith to another. They may more easily be converted than any other people in the world, except, perhaps, the poor, oppressed Hottentots, who will believe any thing that is told them with a voice of kindness. The religion of the Brahmans must be given up the moment it is attacked; like the paganism of the Greeks and Romans, it has nothing which can be defended. The Moslem have Mahomed; the Parsees have Zerdusht; the more enlightened part of the Chinese have Cong-foo-tse. These objects of veneration and attachment cannot, without some struggle of feelings, and some pain be displaced by a new lawgiver. Each of these, too, has a system which requires confutation, and is not immediately to be confuted. But the Hindoos have no prophet or teacher to refer to; no system wherewith to shelter themselves; for their mythological books consist of fables of which it is not possible to say whether they are most foolish, most beastly, or most extravagant. The Koran has something which passes for sublimity with oriental scholars. The Edda and the Boun Dehesch satisfy and delight the imagination; but for the Vedas, Mr. Colebrooke has shown us enough to prove that they are as unreadable as any thing can be which has ever been of importance in the world. The Brahmans have no facts to which they can appeal in corroboration of these books; no history which is capable of demonstration connected with them. By their internal evidence they must stand or fall, and their selfcontradictions and absurdities may be made evident to the meanest capacity.



The chief and only peculiar obstacle which this system presents to the missionaries is that of the cast. Cast is a Portuguese word. The native term *Jati*, signifies a distinct *genus* or kind. The different casts, therefore, are considered as so many different *genera* of human animals. And it is believed, that the different forms of worship and habits of life observed by each, are as necessarily adapted to each as grass is to the support of cattle, and flesh to beasts of prey. Neither this nor any other prejudice is invincible. It appears, indeed, by the institutes of Menu, that the separation of casts had been broken in upon, and in some places destroyed, when those institutes were written. The immediate difficulty is, that whoever commits any act contrary to his religion, and thereby loses cast, is instantly excommunicated by all his countrymen. Some of the consequences are very distressing; some are ridiculous. The missionaries found several persons who were willing to be baptized; but demurred, because in that case the village barber would not shave them. And as they are accustomed to have the head shaved nearly all over, and cannot well operate upon themselves, this was a serious inconvenience. On further inquiry it appeared, however, that legal redress was obtainable; for by a law both at Calcutta and Serampore, every person who becomes a Christian has a right to be shaved, even though he were previously a *harru*, or of any other unshaveable cast. When, or by whom this law was enacted is not explained. Probably the Europeans, standing in need of the barber, made it for themselves; and certainly it is their own fault that they did not, like the Arabian Moors, place themselves on an equality with the twice-born in all things.

It is obvious that this difficulty must lessen as the number of converts increases; and that whenever a tolerably numerous body of native

Christians has been formed, it will scarcely be felt. It is one thing to lose cast, and another thing to change cast; to embrace the Christian cast, which is to destroy all others. Here it is that the missionaries may most effectually be assisted by government. For the main difficulty at first consists in finding employment for those who, by thus becoming *outcasts*, have their usual means of subsistence either wholly taken from them or materially impaired. These persons ought to be preferably employed by government, and by all European settlers. Even if it could be made decidedly advantageous to the natives to change their religion, if the admission to Christianity were made less rigorous than it is, perhaps the civil consequences would then be better. These missionaries insist upon convictions of sin, regeneration, and grace. The catholicks were less scrupulous and more politick. They knew that the motives of the parents were of little consequence, so the children were intrusted to them to be trained up. And when in Mexico they baptized the people by thousands, dipping besoms in buckets, and swinging from side to side the water which was to shower down salvation, till their arms felt stiff, and their hands were blistered with the work, they acted well and wisely. That generation, indeed, had nothing more of Christianity than the besom could communicate; but the next went to school and to mass, and became good catholicks.

One good effect, the missionaries say, results from the evils consequent upon the loss of cast, which is, that a convert gives better proof of his sincerity than could possibly be obtained, were the sacrifice which he made by his profession less. There results also this important advantage from the system, that Christianity may intelligibly be represented as a superiour and all-embracing cast itself: this the Hindoos are prepared to believe. The rumour among them

is, that there is another incarnation, the Tenth, which they have so long expected; and when that comes all casts are to be destroyed. There is no reason why a salutary advantage should not be taken of so general an expectation. And if, from their gross notions of incarnations, and obscure fancies of a Trinity, their minds can be gradually and dexterously led into the higher and more satisfactory doctrines of the gospel, no teacher should decline it. Indeed his task would be so much the easier. In other countries missionaries have had to create terms for these mysteries; but here they have the *Trimourtee* and the *Avatar* ready, and the people are prepared to receive the bible as the Shaster of the new cast.

The great difficulty which Christianity has had to encounter in other cases is, that it requires submission to certain restraints. Its yoke indeed is easy and its burthen light; but a yoke it was to the Greeks and Romans, and to the Celts and Goths whose previous belief laid them under few or no restrictions. In the Brahminical system every thing is burthensome, and its lax morality is a poor compensation for its oppressive ritual. A fine instance occurred to the Danish missionaries of the effect produced by offering an easier law. A penitent on the Malabar coast, having inquired of many Brahmans and Yoguees how he might make atonement for his sins, was directed to drive iron spikes through his sandals, and go thus shod a pilgrimage of nearly five hundred miles. If, through loss of blood or weakness of body, he was obliged to halt, that was allowable till he had recovered strength enough to proceed. One day, as he was halting under a tree, one of the missionaries came and preached in his hearing from these words: *The blood of Jesus Christ cleanseth from all sin*. While he was preaching, the man rose up, cast off his torturing sandals, and cried out aloud, this is what I want! "And he

became," says Thomas, "a lively witness that the blood of Jesus Christ does indeed cleanse from all sins"—"Come ye who are heavy laden," is truly the invitation which the gospel holds out to the Hindoos. It is liberty to the oppressed; emancipation to the enslaved; equality to the degraded; good tidings of great joy to all. All human affections and instincts are on its side in Hindoostan; it forbids the mother to expose or sacrifice her child, the widow to be burnt with her husband's corpse, the son to set fire to his living mother's funeral pile!

"But why should we wish to convert the Hindoos?"—says the Bengal officer; and this is the question of all those who hold that the Universal Father is equally adored "by saint, by savage, and by sage!" The philosophy of the old fathers, who held the gods of the heathen to be the devils of their own mythology, was better philosophy than this. Why should we convert them?—Set the question of salvation aside. None but catholicks or Calvinists will now maintain the desperate doctrine that salvation is exclusively attached to one system of faith, and that they who have never heard of Christ must be damned. It were better to worship the Lingam than to believe this, if this belief were all. But this cannot be denied, that under the Christian dispensation man has been progressive, and that his future and perpetual progression is provided for, and encouraged and enjoined by it; whereas every other system of belief tends to keep the human race stationary, or to degrade them. All the institutions of Christianity operate to produce the greatest possible quantity of virtue and of happiness; of all institutions they are the best adapted to the heart of man: so they needs must be, for from Him who made the heart of man did they proceed. It cannot be denied by those who admit a future state, wherein our identity is retained, that that state must be such as our moral habits here have qualified



us for, and, setting faith aside, that the best man here will be the happiest man hereafter ;—that religion, therefore, which most effectually promotes our well doing in this world, is necessarily in the same degree most instrumental to our well being in the world to come. To the deist as well as the Christian, the reasoning must be conclusive. And that it is the Christian's duty to spread the gospel, in obedience to the express injunction of our Divine Master, cannot be doubted by those who understand, or who ever read his words. This, we say, cannot be doubted, notwithstanding major Scott Waring assures us that bishop Horsley considered this injunction to be obsolete, that such was the universal opinion in 1781, and that that opinion was established by a vote of the house of commons, which, as it can make and unmake law, may perhaps be thought competent by the major to make and unmake gospel also!

Why should we convert the Hindoos?—Even were there no religious duty which called upon us to enlighten these unhappy idolaters, common humanity should make us attempt to rid them of their most burthensome and most inhuman superstition. Except the system of Mexican priestcraft, no fabrick of human fraud has ever been devised so deadly as the Brahminical ; and though the Mexican rites were bloodier, they were less heart-hardening, less injurious to society, less pernicious to the moral nature of man. There was a time when the custom of burning widows was disbelieved in Europe, as a fiction of lying travellers. The extent to which it is practised will not, perhaps, even now be credited by the admirers of the gentle Hindoos, and the mild doctrines of Brahma—whom the “late resident at Bhagulpore,” is pleased to metamorphose into a lawgiver, and to represent under the shade of the banian tree, instructing his disciples in the duties of tem-

perance, seclusion, and prayer!—An official inquiry was lately made at Calcutta, and a report given in of all these human sacrifices which were that year performed within thirty miles of that city, month by month, specifying place and person. In the year 1803 they amounted to 275—one of whom was a girl of eleven years of age. It is absurd, and worse than absurd, to say these sacrifices are voluntary, because in some instances they appear to be so. In those instances the victims chose death, because they thought it more tolerable than the infamy which was their only alternative. The fact that Alboquerque was blest by the women because he prohibited this custom, is proof decisive, if it were needful, to prove that women would not be burnt alive if they could help it! Do we feel less horror at the thought of these dreadful sacrifices, for the theatrical pageantry with which they have sometimes been represented to our imagination? Here is the missionary Marshman's plain and faithful account of one at which he was present,—scarcely two years ago.

“A person informing us that a woman was about to be burnt with the corpse of her husband near our house, I, with several of our brethren, hastened to the place ; but before we could arrive, the pile was in flames. It was a horrible sight. The most shocking indifference and levity appeared among those who were present. I never saw any thing more brutal than their behaviour. The dreadful scene had not the least appearance of a religious ceremony. It resembled an abandoned rabble of boys in England, collected for the purpose of worrying to death a cat or a dog.\* Such were the confusion, the levity, the bursts of brutal laughter, while the poor woman was burning alive before their eyes, that it seemed as if every spark of humanity was extinguished by this accursed superstition. That which added to the cruelty was, the smallness of the fire. It did not consist of so much wood as we consume in dress-

\* A bamboo, perhaps twenty feet long, had been fastened at one end to a stake driven into the ground, and held down over the fire by men at the other.

ing a dinner ; no, not this fire that was to consume the living and the dead ! I saw the legs of the poor creature hanging out of the fire, while her body was in flames. After a while they took a bamboo, ten or twelve feet long, and stirred it, pushing and beating the half-consumed corpses, as you would repair a fire of green wood, by throwing the unconsumed pieces into the middle. Perceiving the legs hanging out, they beat them with the bamboo for some time, in order to break the ligatures which fastened them at the knees (for they would not have come near to touch them for the world.) At length they succeeded in bending them upwards into the fire ; the skin and muscles giving way, and discovering the knee-sockets bare, with the balls of the leg bones : a sight this which I need not say, made me thrill with horror ; especially when I recollected that this hapless victim of superstition was alive but a few minutes before. To have seen savage wolves thus tearing a human body limb from limb, would have been shocking ; but to see relations and neighbours do this to one with whom they had familiarly conversed not an hour before, and to do it with an air of levity, was almost too much for me to bear !

"Turning to the Brahman, who was the chief actor in this horrid tragedy, a young fellow of about twenty-two, and one of the most hardened that I ever accosted, I told him that the system which allowed of these cruelties could no more proceed from God than darkness from the sun ; \* and warned him that he must appear at the judgment seat of God to answer for this murder. He with a grin, full of savage contempt, told me that 'he gloried in it ; and felt the highest pleasure in performing the deed.' I replied, that his pleasure might be less than that of his master ; but seeing it was in vain to reason with him, I turned to the people, and expostulated with them. One of them answered, that 'the woman had burnt herself of her own free choice ; and that she went to the pile as a matter of pleasure.' Why then did you confine her down with that large bamboo ? 'If we had not, she would have run away.' What, run away from pleasure !—I then addressed the poor lad, who had been thus induced to set fire to his mother.

\* Yet there are men in Britain who reckon every attempt to introduce Christianity among these people as fanatical ; and whose charity leads them to talk of their *going to heaven in their own way* !

He appeared about nineteen. You have murdered your mother ; your sin is great. The sin of the Brahman who urged you to it is greater ; but yours is very great. 'What could I do ? It is the custom.' True, but this custom is not of God, but proceedeth from the devil, who wishes to destroy mankind. How will you bear the reflection that you have murdered your only surviving parent ? He seemed to feel what was said to him ; but just at this instant that hardened wretch, the Brahman, rushed in, and drew him away, while the tears were standing in his eyes. After reasoning with some others, and telling them of the Saviour of the world, I returned home with a mind full of horror and disgust.

"You expect, perhaps, to hear that this unhappy victim was the wife of some Brahman of high cast. She was the wife of a barber, who dwelt in Serampore, and had died that morning, leaving the son I have mentioned, and a daughter of about eleven years of age. Thus has this infernal superstition aggravated the common miseries of life, and left these children stripped of both their parents in one day. Nor is this an uncommon case. It often happens to children far more helpless than these ; sometimes to children possessed of property, which is then left, as well as themselves, to the mercy of those who have decoyed their mother to their father's funeral pile !"

After such an example, it were insulting the feelings of the reader to say more. This accursed custom was not known when the Institutes of Menu were written, nor when they were glossed by Calidas, for rules are there given concerning the conduct of widows. They are merely restricted from second marriage, and that, it seems, had been abrogated under Vena, the same king who broke down the distinction of casts, and who for that wise measure was called the chief of sage monarchs,—far more probably than for the adulatory reason which Calidas has interpolated.

To what extent infanticide is carried, it is impossible to say. Among the lower classes every new-born infant who refuses the mother's milk, is put into a basket and hung up in a tree for three days, during which time the ants pick the bones clean—

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if the birds of prey do not put it to a more merciful death! It is common for those who desire children, to make a vow of devoting the first born to the goddess Ganges; the victim is brought up till they have a convenient opportunity of performing their pilgrimage and sacrifice to the river. The child is taken with them, and at the time of bathing encouraged to walk into deep water till it is carried away by the stream; should the little wretch hesitate, the parent pushes it off. Sick persons, whose recovery is despaired of, are laid on the bank of the river, where they die for want of food, or the stream carries them off, or the sharks and crocodiles devour them. Sons have been seen to force their fathers back into the water, when (nature overcoming superstition) they have endeavoured to regain the shore! "Do not send men of any compassion here," says Thomas to his Missionary Society, "for you will break their hearts." But with that rapid transition of thought and feeling which marks the man of genius, he adds immediately: "Do send men full of compassion here, where many perish with cold, many for lack of bread, and millions for lack of knowledge! This country abounds with misery. In England the poor receive the benefit of the gospel, in being fed and clothed by those who know not by what they are moved; for when the gospel is generally acknowledged in a land, it puts some to fear and others to shame, so that to relieve their own smart, they provide for the poor. But here—O miserable sight! I have found the path-way stopped up by the sick and wounded people, perishing with hunger, and that in a populous neighbourhood, where numbers pass by, some singing, others talking, but none showing mercy—as though they were dying weeds, and not dying men!"

"Why should we convert the Hindoos?"—because our duty to God and man alike requires the attempt.

Why should we convert them?—because policy requires it; religion requires it; common humanity requires it. Why should we convert them?—because they who permit the evil which they can prevent are guilty of that evil, and to them shall it be imputed.

Thus having shown that it is not only safe but politic to attempt the conversion of the Hindoos, that it is our interest as well as our duty, that the thing is possible because it has been done, and that it is comparatively easy, because their system supplies weapons for its own destruction, it remains to consider the last objection, the utter unfitness of the missionaries for their work.

They have been treated with the peculiar insolence, injustice, and want of all good feeling, which mark the criticism of the present times. Such qualities as these are seldom far removed from ignorance; accordingly the missionaries have, by a wretched vulgarity, been called Anabaptists: a name, which like that of Manichean in former times, has served the same purpose in ecclesiastical, that the watch word of the day has in political controversy.—Major Scott Waring objects that they are dissenters. The objection has been repeated from the pulpit, and Dr. Barrow recommends that no missionaries may be suffered to appear in India but those of the established church. Lastly, they are called fools, madmen, tinkers, &c.

Claudius Buchanan recommends a church establishment for India. It is highly desirable that there should be one, not for the honour only of the British people, who, God be praised, are, and ever will be, a religious people—but even for the sake of public decency. It is desirable for our countrymen, who too often, as Burke has said, are unbaptized by crossing the ocean. Colonization in India is, indeed, forbidden; but says this pious, beneficent, and most liberal churchman: "Let us rightly understand what this colonization is;

for the term seems to have been often used of late, without a precise meaning. If to colonize in India be to pass the whole of one's life in it, then do ninety out of the hundred colonize; for of the whole number of Europeans who come out to India, a tenth part do not return!" A melancholy picture does this excellent man present of our countrymen in that remote empire, sinking into "that despondent and indolent habit of mind which contemplates home without affection, and yet expects here no happiness." "Does it not," he says, "appear a proper thing to wise and good men in England (for after a long residence in India we sometimes lose sight of what is accounted proper at home) does it not seem proper, when a thousand British soldiers are assembled at a remote station in the heart of Asia, that the Sabbath of their country should be noticed? That at least it should not become what it is, and ever must be, where there is no religious restraint, a day of peculiar profligacy! To us it would appear not only a politick but a humane act, in respect to these our countrymen, to hallow the seventh day. Of a thousand soldiers in sickly India, there will generally be a hundred who are in a declining state of health; who, after a strong struggle with the climate and with intemperance, have fallen into a dejected and hopeless state of mind, and pass their time in painful reflection on their distant homes, their absent families, and on the indiscretions of past life; but whose hearts would revive within them on their entering once more the house of God, and hearing the absolution of the Gospel to the returning sinner." Such an appeal is unanswerable. Nor is it sufficient, in reply to this, to increase the number of army chaplains. The first step towards winning the natives to our religion, is to show them that

we have one.\* This will hardly be done without a visible church. There would be no difficulty in filling up the establishment, however ample; but would the archbishop, bishops, deans, and chapters of Mr. Buchanan's plan do the work of missionaries? Could the church of England supply missionaries? Where are they to be found among them? In what school, for the promulgation of sound and orthodox learning are they trained up? There is ability and there is learning in the church of England, but its age of fermentation has long been over; and that zeal which for this work is the most needful, is, we fear, possessed only by the Methodists.

It was a favourite opinion with Priestley, that the Mahomedans will be converted by Socinian missionaries. Alas, his chymick art, mighty as it was, could not have extracted spirit of zeal enough for one out of all his Socinian coadjutors! Socinianism has paralyzed itself by its union with the degrading and deadening philosophy of materialism; and can with difficulty supply ministers for its own few and decreasing congregations.

\* O, sir, say the Converts in a letter to England, though we thought that many nations had many kinds of Shasters, yet in the country of the English we thought that there was no Shaster at all; for concerning sin and holiness, those that are here have no judgment at all. We have even thought that they were not men, but a kind of other creatures like devourers. One of the richest inhabitants of Tanjore said to Swarts: "Sir, if you send a person to us, send us one who has learned all your ten commandments." The letter of this excellent good man to the Society for promoting Christian knowledge, in reply to Mr. Montgomery Campbell (the Major Waring of his day) proves incontestably the fresh benefit which he, in his missionary capacity, conferred both upon the native Indians and the British, and may be referred to as a triumphant demonstration, that it is our interest to introduce Christianity in India.



gations. The Quakers, who are of all people best adapted to spread Christianity among the heathen, are so few in number, that according to the common chances of nature, they would not produce a missionary in an age. It is only the methodistical Christians who are numerous enough, zealous enough, enthusiastick enough to furnish adventurers for such a service, and wealthy enough to support the charge of such expensive undertakings. We must not, therefore, inquire whether the persons thus laudably employed are the best that could be imagined—they are the best that can be found.

All sects and all professions have their peculiar language; and it must be admitted that none is so odd and extraordinary as that of the professors of certain modes of religion. An old journalist of this very sect, in summing up the praises of a young woman, says: "She walked like a he-goat before the flock." These missionaries and their English brethren abound in such strange appropriations of scriptural phraseology. When Andrew Fuller preached to them before their departure, he said: "It is a great encouragement to be engaged in the same cause with Christ himself. Does he ride forth as on a white horse, in righteousness, judging and making war? Ye are called, like the rest of the armies of Heaven, to follow him on white horses, pursuing the same glorious object." Thomas, when he approaches Bengal, rejoices to be so near a flock of black sheep: but his vivid imagination having thrown out the metaphor in that half sportive mood, which minds the most serious delight in, pursues it with the passion of a poet: "I long," he cries, "to run and roll away the stone from the well's mouth, that they may drink." When Carey mourns over the "lean-ness of his own soul," and has much sweetness in a sermon, and when Fountain remembers to have had pretty strong convictions of sin, and

remorse of conscience, "at eight or nine years old," it is pitiable to find such men expressing themselves in such a fashion. But it were more pitiable if we despised them because their fashion is not as ours;—if we did not pass lightly over the weakness of men, who have the zeal and the sincerity, the selfdenial and the selfdevotement of apostles. Hear Thomas, when he says: "Never did men see their native land with more joy than we left it; but this is not of nature, but from above." Hear him also, when, pouring out his heart to one of those relations of whom he had taken leave for ever, he exclaims: "If it were not for my engagement in the mission, I could come to old England to morrow, and kiss the ground I trod on, and water it with tears of joy, as the glory of all lands"—and then say, if the man who, with such feelings abandons his country for ever on such an errand, is to be regarded with contempt or with admiration. A single extract will show how eminently well this madman, as it pleases the anti-missionaries to call him, was qualified for his work.

"A large company of Brahmans, Pundits, and others, being assembled to hear him, one of the most learned, whose name was Mahashoi, offered to dispute with him. He began by asserting, 'that God was in every thing: therefore,' said he, 'every thing is God—you are God, and I am God.' 'Fie, fie, Mahashoi!' answered Mr. Thomas, 'why do you utter such words? Sahaib, meaning himself, is in his cloths; therefore [pulling off his hat and throwing it down] this hat is Sahaib! No, Mahashoi, you and I are dying men; but God ever liveth.' This short answer confounded his opponent, and fixed the attention of the people; while, as he says, 'he went on to proclaim *one God, one Saviour, one way, one faith, and one cast*, without and beside which all the inventions of man were nothing.'—Another time, when he was warning them of their sin and danger, a Brahman, full of subtilty, interrupted him by asking: 'Who made good and evil?' Hereby intimating, that man was not accountable for the evil which he committed. 'I know your question of old,' said Mr. The-

mas; 'I know your meaning too. If a man revile his father or his mother, what a wretch is he! If he revile his Goron,\* you reckon him worse: but what is this, turning to the people, in comparison of the words of this Brahman, who reviles God! God is a holy being, and all his works are holy. He made men and devils holy; but they have made themselves vile. He who imputes their sin to God is a wretch, who reproaches his Maker. These men, with all their sin-extenuating notions, teach that it is a great evil to murder a Brahman; yet the murder of many Brahmans does not come up to this. For if I murder a Brahman, I only kill his body; but if I blaspheme and reproach my Maker, casting all blame in his face, and teach others to do so, I infect, I destroy, I devour both body and soul, to all eternity.'—Being on a journey through the country, he saw a great multitude assembling for the worship of one of their gods. He immediately approached them; and passing through the company, placed himself on an elevation, near to the side of the idol. The eyes of all the people were instantly fixed on him, wondering what he, being a European, meant to do. After beckoning for silence, he thus began: 'It has eyes . . . [pausing, and pointing with his finger to the eyes of the image; then turning his face, by way of appeal to the people] but it cannot see! It has ears . . . but it cannot hear! It has a nose . . . but it cannot smell! It has hands . . . but it cannot handle! It has a mouth . . . but it cannot speak; neither is there any breath in it.' An old man in the company, provoked by these selfevident truths, added: 'It has feet; but it cannot run away!' At this a universal shout was heard. The faces of the priests and Brahmans were covered with shame, and the worship for that time was given up."

Nothing can be more unfair than the manner in which the scoffers and alarmists have represented the missionaries. We, who have thus vindicated them, are neither blind to what is erroneous in their doctrine, or ludicrous in their phraseology. But the antimissionaries cull out from their journals and letters all that is ridiculous, sectarian, and trifling; call them fools, madmen, tinkers, Calvinists, and schismatics; and keep out of sight their love of

\* His teacher.

man, and their zeal for God, their selfdevotement, their indefatigable industry, and their unequalled learning. These lowborn and lowbred mechanicks have translated the whole Bible into Bengalee, and have by this time printed it. They are printing the New Testament in the Sanscrit, the Orissa, Mahratta, Hindoostan, and Guzarat, and translating it into Persick, Telinga, Karnata, Chinese, the language of the Sieks and of the Burmans; and in four of these languages they are going on with the Bible. Extraordinary as this is, it will appear more so, when it is remembered, that of these men one was originally a shoemaker, another a printer at Hull, and a third the master of a charity school at Bristol. Only fourteen years have elapsed since Thomas and Carey set foot in India; and in that time have these missionaries acquired this gift of tongues. In fourteen years these lowborn, lowbred mechanicks have done more towards spreading the knowledge of the Scriptures among the heathen, than has been accomplished, or even attempted by all the world besides.

A plain statement of the fact will be the best proof of their diligence and success. The first convert was baptized in December 1800, and in seven years from that time has the number amounted to 109, of whom nine were afterwards excluded or suspended, or had been lost sight of. Carey and his son have been in Bengal fourteen years; the other brethren, only nine. They had all a difficult language to acquire before they could speak to a native; and to preach and argue in it required a thorough and familiar knowledge. Under these circumstances the wonder is, not that they have done so little, but that they have done so much. For it will be found, that even without this difficulty to retard them, no religious opinions have spread more rapidly in the same time, unless there was some remarkable folly or extravagance to recommend them, or some powerful



worldly inducement. Their progress will be continually accelerating; the difficulty is at first, as in introducing vaccination into a distant land; when the matter has once taken, one subject supplies infection for all around him, and the disease takes root in the country. The husband converts the wife, the son converts the parent, the friend his friend, and every fresh proselyte becomes a missionary in his own neighbourhood. Thus their sphere of influence and of action widens, and the eventual issue of a struggle between truth and falsehood is not to be doubted by those who believe in the former. Other missionaries from other societies have now entered India, and will soon become efficient labourers in their station. From government, all that is asked is toleration for themselves, and protection for their converts. The plan which they have laid for their own proceedings is perfectly prudent and unexceptionable; and there is as little fear of their provoking martyrdom, as there would be of their shrinking from it, if the cause of God and man require the sacrifice. But the converts ought to be pro-

tected from violence; and all cramming with cow dung prohibited on pain of retaliation with beef tea.

Let it not be deemed that this is spoken disrespectfully. Far from depreciating church establishments, our earnest wish and desire is, that they may be extended. Let there be one in India, the more magnificent the better. Make Dr. Barrow a bishop or an archbishop there, if it be thought fit. Build a St. Paul's at Calcutta, and raise the money by evangelical sermons. But do not think, even if this were done, to supersede the Baptist missionaries, till you can provide from your own church such men as these; and it may be added, such women also as their wives. Why will not the church of England adopt a policy more favourable to her views? Sectaries, such as these, instead of being discountenanced, should, in fact, be regarded as useful auxiliaries. Their services, indeed, are desultory; but, like the Pandours and Croats of military powers, they may precede the main body, and, by their zeal and intrepidity, contribute to facilitate the success of the regular force.

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FROM THE LITERARY PANORAMA.

*Memoirs of British Quadrupeds, illustrative principally of their Habits of Life, Instincts, Sagacity, and Uses to Mankind, arranged according to the System of Linnæus. By the Rev. W. Bingley, A. M. Fellow of the Linnean Society, and late of Peterhouse, Cambridge. With Engravings from original Drawings, executed chiefly by Mr. Samuel Howitt. 8vo. pp. 500. London, 1809. Price 18s.*

**OBSERVATION** is the very life of natural science; and a habit of observation, is a source of pleasure to those who practise it, almost independent of adventitious enjoyments. Thomson seems to have felt the full force of this principle, when he exclaims:

"I care not Fortune! what you me deny;  
You cannot rob me of free Nature's grace;  
You cannot shut the windows of the sky,  
Through which Aurora shows her brightening face.

You cannot bar my constant feet to trace  
The woods and lawns, by living stream,  
at eve;

Let health my nerves and finer fibres brace,  
And I their toys to the great children leave,  
Of fancy, reason, virtue, nought can me bereave."

The contemplation of nature is, when rightly conducted, a medium of virtue and devotion. It is of great importance, to younger minds especially, that it be judiciously directed

and facilitated. This is the end proposed by system; and though system has an air of constraint which is not precisely the character of nature, yet this imperfection is no more than might be expected, from human powers. It is the best man can do; as such let him value it. We are glad, therefore, to see a systematick arrangement of the British Quadrupeds, presented to the British publick, in a single volume, and at a moderate price. Perhaps Pennant did as much service to science by his "Synopsis," as by any of his works; because it was within the purchase of all who were attentive to science; while his "British Zoology" was no less gratifying to the naturalist, than to the patriot. Mr. Bingley follows the same honourable course. We cannot expect that all should be new in a work of this description; yet Mr. B. contributes a portion of novelty. He understands his subject; he explains the leading principles of it with perspicuity; and he communicates the result of his assiduity in a pleasing manner. His plates are mostly etched in a spirited style; and we are glad to see the Misses Byrne employed in a manner so suitable to their talents. Many of these plates evince their skill. Others are by Mr. Howitt.

Specimens of the execution of this work selected from articles that occur constantly in Natural Histories, would not be doing justice to the author. We therefore select the history of the hares domesticated by the late poet Cowper; which Mr. B. has very properly admitted into a volume, intended to illustrate the manners of animals; that of the still less to be expected performances of the famous setting pig, whose portrait has lately gratified the amateurs of living extraordinaryes are no less amusing.

"The hare is a very gentle animal, and when caught young is susceptible of education. The best proof that I can adduce of this, is to recite, without abridgment, Mr. Cowper's highly interesting narrative

respecting his tame hares. This is inserted in some of the latest editions of his poems; but as it has not hitherto appeared, in illustration of the character of the animal, in any book of natural history, I trust that, without censure (on account of its length) I may be allowed to introduce it here.

'In the year 1744, being much indisposed both in mind and body, incapable of diverting myself either with company or books, and yet in a condition that made some diversion necessary, I was glad of any thing that would engage my attention without fatiguing it. The children of one of my neighbours had a leveret given them for a plaything; it was at that time about three months old. Understanding better how to tease the poor creature than to feed it, and soon becoming weary of their charge, they readily consented that their father, who saw it pining and growing leaner every day, should offer it to my acceptance. I was willing enough to take the prisoner under my protection; perceiving that, in the management of such an animal, and in the attempt to tame it, I should find just that sort of employment which my case required. It was soon known among the neighbours that I was pleased with the present; and the consequence was, that in a short time I had as many leverets offered to me, as would have stocked a paddock. I undertook the care of three, which it is necessary I should here distinguish by the names I gave them: Puss, Tiney, and Bess. Notwithstanding the two feminine appellations, I must inform you that they were *all males*. Immediately commencing carpenter, I built them houses to sleep in. Each had a separate apartment, so contrived that an earthen pan, placed under each, received whatsoever fell from them. This being regularly emptied and washed, they were thus kept perfectly sweet and clean. In the daytime, they had the range of a hall; and at night, each retired to his own bed, never intruding into that of another.

'Puss grew presently familiar, would leap into my lap, raise himself upon his hinder feet, and bite the hair from my temples. He would suffer me to take him up and carry him about in my arms, and has, more than once fallen fast asleep on my knee. He was ill three days, during which time I nursed him; kept him apart from his fellows, that they might not molest him (for, like many other wild animals, they persecute one of their own species that is sick) and, by constant care, and trying him with a variety of



herbs, restored him to perfect health. No creature could be more grateful than my patient after his recovery; a sentiment which he most significantly expressed by licking my hand, first the back of it, then the palm, then every finger separately, then between all the fingers, as if anxious to leave no part unsaluted; a ceremony which he never performed but once again, upon a similar occasion. Finding him extremely tractable, I made it my custom to carry him, always after breakfast, into the garden, where he hid himself, generally under the leaves of a cucumber vine, sleeping or chewing the cud till evening. In the leaves also of that vine he found a favourite repast. I had not long habituated him to this taste of liberty, before he began to be impatient for the return of the time when he might enjoy it. He would invite me to the garden, by drumming on my knee, and by a look of such expression as it was not possible to misinterpret. If this rhetorick did not immediately succeed, he would take the skirt of my coat between his teeth, and pull at it with all his force. Thus, Puss might be said to be perfectly tamed; the shyness of his nature was done away; and, on the whole, it was visible by many symptoms, which I have not room to enumerate, that he was happier in human society, than when shut up with his natural companions.

'Not so Tiney. Upon him the kindest treatment had not the least effect. He too was sick, and in his sickness had an equal share of my attention; but if, after his recovery, I took the liberty to stroke him, he would grunt, strike with his forefeet, spring forward, and bite. He was, however, very entertaining in his way. Even his surliness was matter of mirth; and in his play, he preserved such an air of gravity, and performed his feats in such a solemnity of manner, that in him too I had an agreeable companion.

'Bess, who died soon after he was full grown, and whose death was occasioned by being turned into his box, which had been washed, while it was yet damp, was a hare of great humour and drollery. Puss was tamed by gentle usage; Tiney was not to be tamed at all; and Bess had a courage and confidence that made him tame from the beginning. I always admitted them into the parlour after supper, when the carpet affording their feet a firm hold, they would frisk, and bound, and play a thousand gambols, in which Bess, being remarkably strong and fearless, was always superiour to the rest, and proved himself the Vestris of the party. One evening, the cat being in the

room, had the hardiness to pat Bess upon the cheek; an indignity which he resented by drumming upon her back with such violence, that the cat was happy to escape from under his paws, and hide herself.

'I describe these animals as having each a character of his own. Such they were in fact; and their countenances were so expressive of that character, that, when I looked only on the face of either, I immediately knew which it was. It is said that a shepherd, however numerous his flock, soon becomes so familiar with their features, that he can, by that indication only, distinguish each from the rest; and yet, to a common observer, the difference is hardly perceptible. I doubt not that the same discrimination, in the cast of countenances, would be discoverable in hares; and am persuaded that among a thousand of them, no two could be found exactly similar; a circumstance little suspected by those who have not had opportunity to observe it. These creatures have a singular sagacity in discovering the minutest alteration that is made in a place to which they are accustomed, and instantly apply their nose to the examination of a new object. A small hole had been burnt in the carpet. It was mended with a patch, and that patch in a moment underwent the strictest scrutiny. They seem, too, to be very much directed by smell in the choice of their favourites. To some persons, though they saw them daily, they could never be reconciled, and would even scream when they attempted to touch them; but a miller coming in, engaged their affection at once. His powdered coat had charms that were irresistible. It is no wonder that my intimate acquaintance with these specimens of the kind has taught me to hold the sportsman's amusement in abhorrence. He little knows what amiable creatures he persecutes; of what gratitude they are capable; how cheerful they are in their spirits; what enjoyment they have of life; and that, impressed as they seem with a peculiar dread of man, it is only because man gives them peculiar cause for it.

'That I may not be tedious, I will just give a short summary of those articles of diet that suit them best.

'I take it to be a general opinion that they graze; but it is an erroneous one: at least grass is not their staple: they seem rather to use it medicinally, soon quitting it for leaves of almost any kind. Sowthistle, dent-de-lion, and lettuce, are their favourite vegetables, especially the last. I discovered, by accident, that fine white sand is in great estimation with

them; I suppose, as a digestive. It happened that I was cleaning a bird-cage whilst the hares were with me. I placed a pot filled with white sand upon the floor, which, being at once directed to by a strong instinct, they devoured voraciously. Since that time, I have generally taken care to see them well supplied with it. They account green corn a great delicacy, both the blade and stalk; but the ear they seldom eat. Straw of any kind, especially wheat-straw, is another of their dainties. They will feed greedily upon oats; but if furnished with clean straw, never want them. It serves them also for a bed; and if shaken up daily, will be kept sweet and dry for a considerable time. They do not, however, require aromattick herbs, but will eat a small quantity of them with great relish, and are particularly fond of the plant called *musk*. They seem to resemble sheep in this, that, if their pasture be too succulent, they are subject to the rot; to prevent which I always made bread their principal nourishment, and filling a pan with it cut into small squares, placed this every evening in their chambers; for they feed only at evening and in the night. During the winter, when vegetables were not to be got, I mingled this mess of bread with shreds of carrot, adding to it the rind of apples cut extremely thin; for, though they are fond of the paring, the apple itself disgusts them. These, however, not being a sufficient substitute for the juice of summer herbs, they must at this time be supplied with water; but so placed that they cannot overset it into their beds. I must not omit to remark, that occasionally they are much pleased with twigs of hawthorn, and of the common briar, eating even the very wood when it is of considerable thickness.

'Bess, I have said, died young; Tiney lived to be nine years old, and died at last, I have reason to think, of some hurt in his loins by a fall. Puss is still living, and has just completed his tenth year, discovering no signs of decay, nor even of age, except that he is grown more discreet, and less frolicksome than he was. I cannot conclude without observing, that I have lately introduced a dog to his acquaintance—a spaniel that had never seen a hare, to a hare that had never seen a spaniel. I did it with great caution; but there was no real need of it. Puss discovered no token of fear; nor Marquis the least symptom of hostility. There is, therefore, it should seem, no natural antipathy between dog and hare; but the pursuit of the one occasions the

flight of the other, and the dog pursues because he is trained to it. They eat bread at the same time out of the same hand, and are in all respects sociable and friendly.

'I should not do complete justice to my subject, did I not add, that hares have no ill scent belonging to them; that they are indefatigably nice in keeping themselves clean, for which purpose nature has furnished them with a brush under each foot; and that they are never infested by any vermin.'

"After Mr. Cowper's death, the following memorandum was found among his papers:

'Tuesday, March 9, 1786.—This day died poor Puss, aged eleven years eleven months. He died between twelve and one at noon, of mere old age, and apparently without pain.'

The following is the history of the pointer pig.

"Those persons who have attended at all to the manners of swine, have observed, that they are by no means deficient in sagacity; but the short lives that we allow them, and the general confinement they undergo, entirely prevent their improvement in this respect. We, however, have frequently heard of exhibitions of '*learned pigs*;' and we know that Toomer, formerly the game-keeper of sir H. P. St. John Mildmay, actually broke in a black sow to find game, back, and stand, nearly as well as a pointer.

"This sow, which was a thin, long-legged animal (one of the ugliest of the New Forest breed) when very young, took a great partiality to some pointer puppies, that Toomer, then under keeper of Broomy Lodge, in the New Forest, was breaking. It played and often came to feed with them. From this circumstance, it occurred to Toomer (to use his own expression) that, having broken many a dog, as obstinate as a pig, he would try if he could not also succeed in breaking a pig. The little animal would often go out with the puppies to some distance from home; and he enticed it further by a sort of pudding made of barley meal, which he carried in one of his pockets. The other he filled with stones, which he threw at the pig, whenever she misbehaved, as he was not able to catch and correct her in the same manner that he did his dogs. He informed sir Henry Mildmay, who has been so obliging as to supply me with this account, that he found the animal very tractable, and that he soon taught her what he wished, by this mode of reward



and punishment. Sir Henry Mildmay says, that he has frequently seen her out with Toomer, when she quartered her ground as regularly as any pointer, stood when she came on game (having an excellent nose) and backed other dogs as well as he ever saw a pointer. When she came on the cold scent of game, she slackened her trot, and gradually dropped her ears and tail till she was certain, and then fell down on her knees. So stanch was she, that she would frequently remain five minutes and upwards on her point. As soon as the game rose, she always returned to Toomer, grunting very loudly for her reward of pudding, if it was not immediately given to her. When Toomer died, his widow sent the pig to Sir Henry Mildmay, who kept it for three years, but never used it, except for the purpose of occasionally amusing his friends. In doing this, a fowl was put into a cabbage net, and hidden amongst the fern in some part of the park; and the extraordinary animal never failed to point it, in the manner above described. Sir Henry was, at length, obliged to part with this sow, from a circumstance as singular as the other occurrences of her life. A great number of lambs had been lost, nearly as soon as they were dropped, and a person being sent to watch the flock, the animal was detected in the very act of devouring a lamb. This carnivorous propensity was ascribed to her having been accustomed to feed with the dogs, and to eat the flesh on which they were fed. Sir Henry sent her back to Mrs. Toomer, who sold her to Mr. Sykes, of Brookwood, in the New Forest; where she died the usual death of a pig, and was converted into bacon."

We add a few notices, and corrections, for the advancement of knowledge. Mr. B. says "seal skins are sometimes used *in the south of Europe* for covering trunks:"—We believe that many thousands are annually used in London for that purpose; also as leather, &c. "Dogs—by a singular *depravity of taste*, generally prefer flesh that is, in part, corrupted."—The conformity of the dog to the wolf and the fox, which is noticed by Mr. B. should appear to support the inference that this parti-

cular is *not* a depravity of taste. The fur of the cat is remarkable for the electrick property of yielding sparks:—has any one ascertained whether this phenomenon may not be connected with the resplendence of the cat's eyes in the dark? which Mr. B. elucidates by reference to the properties of phosphorick light. Mr. B. speaks of the *white* mouse, as occurring "very rarely, in England." It is, we believe, constantly on sale in London, and may be rendered very tame. We remember to have seen one of the kind, bought when young, which was accustomed to run about a large table; but would not venture to jump down from such a height, though she often peered over the edge. She would feed from the hand, drink little drops of cream, or lick the edges of a tea-spoon, with great pleasure. She had several broods: and after the young were separated from her, she would enter their sleeping places and arrange their beds. She became at last swollen and heavy; her eye-sight failed her; and she died, apparently according to the course of nature, when about two years old. We once saw a squirrel run up the perpendicular brick wall of a house, at least three stories in height: he seemed to have drawn all the air into his body and tail, that his skin could hold. The rumination of the hare is a fact of importance: as it vindicates both Aristotle and Moses. A hint on behalf of the latter writer from Mr. B. would have been acceptable: as that particular has been made a difficulty among sportsmen-criticks. So also has the feeding of foxes on grapes; yet Mr. B. informs us that besides the grapes,

"The wall fruit in the marquis of Buckingham's gardens at Stow, was one summer nearly all destroyed by a fox, which was at length caught in the garden, in the presence, as I am informed, of the marquis."

## FROM THE MONTHLY REVIEW.

Memoirs of Captain George Carleton, an English Officer, including Anecdotes of the War in Spain, under the Earl of Peterborough, and many interesting Particulars relating to the Manners of the Spaniards, in the beginning of the last Century. Written by himself. Octavo, pp. 463. 12s. in boards. London, 1808.

FEW memoirs more interesting or more instructive to military men have appeared in this or any other country, than these details of the respectable captain Carleton. They refer principally to transactions in which the author, who was unquestionably a person of accurate observation and sound reflection, had participated, and of which he was an eye-witness, a circumstance that greatly enhances their value. And they particularly relate to the exploits of the celebrated earl of Peterborough in Spain, during the war for the Spanish succession, a correct and simple narrative of which is sufficient to inspire young minds with the most heroick sentiments. To those who have made choice of the profession of arms, this narrative points out the true road to martial fame; and it furnishes the most profitable and instructive lessons, by means both of similitude and contrast, to such of them as may be disposed to study the sublimer parts of military science, instead of wasting their time on an unprofitable application to those trifling minutiae, which cannot be practised in the field or in the face of an enemy, but to which the attention of officers of the present day is so much directed.

It must be allowed, that seldom has any man ever surpassed the noble and generous lord Peterborough in variety of contrivance and stratagem, in fertility of resources both military and political, in celerity of movement, in presence of mind, in boldness of enterprise, in promptitude and correctness of decision, in prudence of arrangement, and in judgment in executing measures when once they had been adopted. His successes in Spain, when the circumstances in which he acted are

fairly taken into consideration, appear not only wonderful, but such as even exceed belief; and they must with justice make him be regarded as one of those rare and extraordinary characters, which very seldom appear in the world, and are scarcely to be found even among the heroes of Plutarch. Though the service on which he was employed, namely, that of placing Charles of Austria on the throne of Spain, was even more romantick than it was splendid, he would have infallibly succeeded in the attempt, had he not been arrested in the career of his achievements by the influence of envy, false and malevolent insinuations, and detestable court intrigue, which caused him to be superseded in his command by a general, who, like some of those with whom we have lately been blessed, was a steady thoroughbred parade officer; who paid a decorous and formal attention to the customary rules of discipline, but who understood his profession merely as a trade, not as a science. Such a man was peculiarly improper to be employed in the field against the duke of Berwick; who was distinguished by humanity, contrivance, magnanimity and genius; and who was above being a slave to the common-place maxims of warfare. Of this truth, the battle of Almanza in 1707 was a melancholy proof.

The feats of Charles earl of Peterborough, the principal character in these memoirs, were, indeed, of a nature nearly unaccountable, and might have been regarded by people even less superstitious than the Spaniards as almost miraculous. With a handful of men, he not only took the fort of Monjouick, which had uniformly been regarded by the natives as impregnable, but also the



strong and extensive city of Barcelona, which, in the ordinary course of warfare, could not have been effectually invested by fewer than thirty thousand men. He afterwards relieved this very city with a small force, in the face of a powerful and numerous army, whom he obliged to decamp precipitately, leaving their battering train of artillery, and their ammunition, stores, and provisions, as well as their sick and wounded. With less than half the number of troops, he compelled the duke of Anjou to retire before him, and finally drove him out of Spain, at the head of a French army twenty-five thousand strong. He distinguished himself both as an admiral and as a general. He took walled towns with dragoons; and he procured money for the commander of the Portuguese troops from the bankers of Genoa, without having it in his power to offer them security. He succeeded, by his wonderful dexterity and skill, in gaining possession of Catalonia, and of the kingdoms of Valencia, Aragon, and Majorca, together with part of Murcia and Castile; and he thus opened the way for the march of the earl of Galway, a blundering French refugee, who supplanted him in the command, from Portugal to Madrid, without the least resistance or molestation. Such, indeed, was the universality of his genius, that he was not less successful in conciliating the natives, than in carrying his daring and adventurous enterprises into execution. Like a truly wise and virtuous man, he on every occasion restrained the excess of his troops; respected the religion, the laws, and even the prejudices of the Spaniards; and thus, though in their eyes he was a heretic, he became much more popular among them, than even the catholic prince whom he was endeavouring to place on their throne. Swift, in his *Conduct of the Allies*, speaks of him in these words: "The only general, who, by a series of conduct

and fortune almost miraculous, had nearly put us into possession of Spain, was left wholly unsupported, exposed to the envy of his rivals; disappointed by the caprices of a young, unexperienced prince, under the guidance of a rapacious German ministry; and at last called home in discontent."

When the thanks of the house of peers were returned to him in June 1710—11, for his services in Spain, the lord chancellor addressed him in the following words: "Had your lordship's wise counsels, particularly your advice at the council of war in Valencia, been pursued in the following campaign, the fatal battle of Almanza and our great misfortunes, which have since happened in Spain, had been prevented, and the design upon Toulon might have happily succeeded." Besides his transcendent talents as a warrior and negotiator, this truly extraordinary man, to whom nature had been prodigal, possessed literary acquirements greatly surpassing those that could reasonably have been expected in a person of so much activity of life. His characteristick celerity in travelling is finely and emphatically described by Swift, in his *Journal to Stella*, 24th June, 1711.

As to captain Carleton himself, he observes in his dedication, that it was his fortune in his juvenile years *Musas cum Marte commutare*; and that to prevent the small advantage which he had reaped from the change after a series of long, severe, and dangerous services, from being imputed to a want of merit on his part, he had written these memoirs, and left the world to judge of his deserts. He very truly affirms, that they are neither set forth by any fictitious stories, nor embellished with rhetorical flourishes; since plain truth is most becoming the character of an old soldier. The simplicity and modesty, indeed, which reign throughout them, sufficiently evince the truth of this declaration, and even give occasional

dignity to his narratives of important events. He saw a variety of actions both by sea and land. After the Dutch war, which was proclaimed in 1672, he not only served under the command of the prince of Orange while he was generalissimo of the Dutch forces, but also during the whole of his reign as king of Great Britain. He was born at Ewelme, in Oxfordshire, and descended from an ancient and honourable family; lord Dudley Carleton, who died secretary of state to Charles I. being his great uncle; and in the same reign his father being employed as envoy at the court of Madrid, while his uncle, sir Dudley Carleton, was ambassadour to the states of Holland.

England was by treaty obliged to assist France against the Dutch, with 6,000 troops; and as soon as the Duke of York (afterwards James II.) was declared admiral of the English fleet, it was reckoned a mark of spirit in the young nobility and gentry to attend him. The author of these memoirs, therefore, then about twenty years of age, in imitation of others, entered himself as a volunteer on board the *London*, commanded by sir Edward Spragge, vice admiral of the red. He was soon afterwards present at the naval engagement between the combined fleets of England and France and the Dutch in Solebay, which took place on the 28th of May, and was obstinately contested from nine in the morning till ten at night. Of the combat he gives a very clear and distinct account; observing, however, "that the French acted more as spectators than as parties, and seemed unwilling to be too much upon the offensive for fear of offending themselves." The duke, having had two ships disabled under him, went on board the *London*, about four in the afternoon; remaining in her during the rest of the action, and till next morning, though De Ruyter directed his fire particularly at her, as if determined to blow her out of the water. Here Mr. Carleton had

an opportunity of observing accurately and minutely his royal highness's conduct. And he makes the most unequivocal and honourable mention of his courage and intrepidity. He states also two circumstances which are deserving of notice. He says that our fleet, in sailing from the Nore to join that of the French, who were anchored at St. Helens, under the command of count d'Estreé, had nearly been intercepted at the mouth of the river by De Ruyter, who had notice of our intentions; and that they had a narrow escape by means of a thick fog, which enabled them to pass Dover before he was aware of it. He likewise observes, that the duke of York was in some measure, and would have been completely surprised by the Dutch admiral, had there been only a moderate breeze; adding, that although there was so little air stirring that our admirals could see the enemy's fleet making towards them long before it got near to them, they found great difficulty in forming their ships into a line of battle, so as to be in readiness to receive it.

The few observations which the author makes respecting the battle of Seneff, between the confederate army under the prince of Orange, and that of the French commanded by the prince of Condé, are not only sensible and instructive, but show that a general, after having obtained an important advantage, may suffer it to be snatched out of his hands by too much eagerness and heat of temper. Mr. Carleton was in the rear guard, which had been cut off by the French, who fell to plundering the baggage; and having made his escape to an eminence,

"It was," he says, "from that advantageous situation, that I presently discovered that the imperialists, who led the van, had now joined the main body. And, I confess, it was with an almost inexpressible pleasure that I beheld, about three o'clock, with what intrepid fury they fell upon the enemy. In short, both armies were universally engaged, and with great obstinacy disputed the victory till eleven at night. At which time the French



being pretty well surfeited, made their retreat. Nevertheless, to secure it by a stratagem, they left their lighted matches hanging in the hedges, and waving with the air, to conceal it from the confederate army.

"About two hours after, the confederate forces followed the example of their enemies, and drew off. And though neither army had much reason to boast, yet, as the prince of Orange remained last in the field, and the French had lost what they before had gained, the glory of the day fell to the prince of Orange; who, although but twenty-four years of age, had the suffrage of friend and foe; of having played the part of an old and experienced officer.

"There were left that day on the field of battle, by a general computation, not less than eighteen thousand men on both sides, over and above those who died of their wounds: the loss being pretty equal, only the French carried off most prisoners. Prince Waldeck was shot through the arm, which I was near enough to be an eye witness of. And my much lamented friend, sir Walter Vane, was carried off dead. A wound in the arm was all the mark of honour that I, as yet, could boast of, though our cannon in the defiles had slain many near me.

"The prince of Condé, as we were next day informed, lay all that night under a hedge, wrapped in his cloak; and, either from the mortification of being disappointed in his hopes of victory, or from a reflection of the disservice, which his own natural overheat of temper had drawn upon him, was almost inconsolable many days after. And thus ended the famous battle of Seneff.

"But though common vogue has given it the name of a battle, in my weak opinion, it might rather deserve that of a confused skirmish; all things having been forcibly carried on without regularity, or even design enough to allow it any higher denomination. For, as I have said before, notwithstanding I was advantageously stationed for observation, I found it very often impossible to distinguish one party from another. And this was more remarkably evident on the part of the prince of Orange, whose valour and vigour having led him into the middle of the enemy, and being then sensible of his error, by a peculiar presence of mind, gave the word of command in French, which he spoke perfectly well. But the French soldiers, who took him for one of their own generals, making answer that their powder was all spent, it afforded matter of instruction to him to persist in his at-

tack; at the same time, that it gave him a lesson of caution, to withdraw himself as soon as he could to his own troops."

After the peace of Nimeguen, which was concluded in 1678, the regiment in which the author served was stationed on garrison duty at the Grave for nearly four years, the soldiers being mostly employed in working on the fortifications. It was there, he informs us, and on that occasion, that he imbibed the first rudiments of fortification, and the practical part of the engineer profession, which in his more advanced years were of great service to him.

On the breaking out of Monmouth's rebellion after the death of Charles II. the English and Scotch regiments in the Dutch service were ordered over to England, and encamped on Hounslow Heath. Mr. Carleton had not thus been long returned to his native land, when he received a commission from king James as a lieutenant in a newly raised regiment, under the command of colonel Tuf-ton, brother to the earl of Thanet. After James had abdicated the throne, and the prince of Orange had accepted the administration of affairs in this country, the author was employed with his regiment in Scotland, chiefly in the Highlands; during which service, having distinguished himself, he was, in consequence of a recommendation mentioning some particulars of his conduct from sir Thomas Livingston (afterwards earl of Tiviot) promoted to a company in brigadier Tiffin's regiment, lying in garrison at Portsmouth, to which place he immediately repaired. About two months afterwards, this regiment, among many others, was shipped off under the duke of Leinster, on a secret expedition; the object of which, though unknown to the general himself, till he opened his commission at sea, having been intrusted to a *female politician on land*, was soon made known to the enemy; a circumstance which rendered it necessary to countermand their orders, before they reached the place of

their destination. They were accordingly directed to land at Ostend; and not long after their landing, the famous battle of Steenkirk was fought: of which, and of some remarkable circumstances attending it, captain Carleton gives the following short and interesting account:

"Soon after this, happened that memorable battle at Steenkirk, which, as very few at that time could dive into the reason of, and mistaken accounts of it have passed for authentick, I will mention somewhat more particularly. The undertaking was bold, and, as many thought, bolder than was consistent with the character of the wise undertaker. Nevertheless, the French having taken Namur, and, as the malcontents alleged, in the very sight of a superiour army, and nothing having been done by land of any moment, things were blown into such a dangerous fermentation, by a malicious and lying spirit, that king William found himself under a necessity of attempting something that might appease the murmurs of the people. He knew very well, though spoke in the senate, that it was not true, that his forces at the siege of Namur exceeded those of the enemy. No man could be more afflicted than he at the overflowing of the Mehaigne, from the continual rains, which obstructed the relief he had designed for that important place; yet, since his maligners made an ill use of these false topicks, to insinuate that he had no mind to put an end to the war, he was resolved to evince the contrary, by showing them that he was not afraid to venture his life for the better obtaining what was so much desired.

"To that purpose, receiving intelligence that the duke of Luxemburg lay strongly encompassed at Steenkirk, near Enghien (though he was sensible he must pass through many defiles to engage him, and that the many thickets between the two armies would frequently afford him new difficulties) he resolved there to attack him. Our troops at first were forced to hew out their passage for the horse. And there was no one difficulty that his imagination had drawn, that was lessened by experience; and yet so prosperous were his arms at the beginning, that our troops had made themselves masters of several pieces of the enemy's cannon. But the farther he advanced, the ground growing straiter, so strait as not to admit his armies being drawn up in battalia, the troops behind could not give timely succour to those engaged, and the

cannon we had taken was forcibly left behind, in order to make a good retreat. The French had lost all their courage in the onset. For though they had too fair an opportunity, they did not think fit to pursue it; or, at least, did it very languidly. However, the malcontents at home, I remember, grew very well pleased after this; for, so long as they had but a battle for their money, like true Englishmen, lost or won, they were contented.

"Several causes, I remember, were assigned for this miscarriage, as they call it. Some there were who were willing to lay it upon the Dutch; and allege a saying of one of their generals, who, receiving orders to relieve some English and Scotch that were overpowered, was heard to say: 'Damn them, since they love fighting, let them have their bellies full.' But I should rather impute the disappointment to the great loss of so many of our bravest officers at the very first onset. General Mackay, colonel Lanier, the earl of Angus, with both his field officers, sir Robert Douglas, colonel Hodges, and many others, falling, it was enough to put a very considerable army into confusion. I remember one particular action of sir Robert Douglas, that I should think myself to blame should I omit. Seeing his colours on the other side the hedge, in the hands of the enemy, he leaped over, slew the officer that had them, and then threw them over the hedge to his company; redeeming his colours at the expense of his life. Thus, the Scotch commander improved upon the Roman general: for the brave Posthumus cast his standard in the middle of the enemy, for his soldiers to retrieve; but Douglas retrieved his from the middle of the enemy, without any assistance, and cast it back to his soldiers to retain, after he had so bravely rescued it out of the hands of the enemy."

Captain Carleton next went with his corps to Dixmuyd, where he was for some time employed in fortifying that place; and after he had brought the intended works into a tolerably respectable state, the troops were ordered to reembark for England. On landing they marched to Ipswich, had their winter quarters in that town, and in the spring went to London to do duty in the Tower. Hence the regiment was removed to Flanders. And captain Carleton's description of and remarks on the prince of Vaudemont's retreat from



Watergaem are well calculated for conveying useful military instruction.

"While king William was engaged in the glorious and important siege of Namur, prince Vaudemont being posted at Watergaem, with about fifty battalions, and as many squadrons, the mareschal Villeroy laid a design to attack him with the whole French army. The prince imagined no less: therefore he prepared accordingly, giving us orders to fortify our camp, as well as the little time we had for it would permit. Those orders were pursued; nevertheless, I must confess, it was beyond the reach of my little reason to account for our so long stay in the sight of an army so much superiour to ours. The prince, in the whole, could hardly muster thirty thousand; and Villeroy was known to value himself upon having one hundred thousand effective men. However, the prince provisionally sent away all our baggage that very morning to Ghent, and still made show as if he resolved to defend himself to the last extremity, in our little intrenchments. The enemy, on their side, began to surround us; and in their motions for that purpose, blew up little bags of gun powder to give the readier notice how far they had accomplished it. Another captain, with myself, being placed on the right with one hundred men (where I found Monsieur Montal endeavouring, if possible, to get behind us) I could easily observe, they had so far attained their aim of encompassing us, as to the very fashion of a horse's shoe. This made me fix my eyes so intently upon the advancing enemy, that I never minded what my friends were doing behind me; though I afterwards found that they had been filing off so very artfully and privately, by that narrow opening of the horse shoe, that when the enemy imagined us past a possibility of escape, our little army at once, and of a sudden, was ready to disappear. There was a large wood on the right of our army, through which lay the road to Ghent, not broader than to admit of more than four to march abreast. Down this the prince had slid his forces, except to that very small party which the captain and myself commanded, and which was designedly left to bring up the rear. Nor did we stir till captain Collier, then aide camp to his brother, now earl of Portmore, came with the word of command for us to draw off.

"When Villeroy was told of our retreat, he was much surprised, as thinking it a thing utterly impossible. However,

at last, being sensible of the truth of it, he gave orders for our rear to be attacked; but we kept firing from ditch to ditch, and hedge to hedge, till night came upon us; and so our little army got clear of its gigantick enemy with very inconsiderable loss. However, the French failed not, in their customary way, to express the sense of their vexation at this disappointment, with fire and sword in the neighbourhood round. Thus prince Vaudemont acquired more glory by that retreat than an entire victory could have given him. And it was not, I confess, the least part of satisfaction in my life, that myself had a share of honour under him, to bring off the rear at that his glorious retreat at Arseel."

After the death of king William, his successour and consort, queen Anne, adhered to his counsels and pursued his measures. On the recommendation of lord Cutts, who had distinguished himself at Venlo, Ruremond, and Hochstet, and who, on his arrival from Germany was appointed general of all her majesty's forces in Ireland; the earl of Peterborough carried captain Carleton with him on his expedition to Spain. They first went to Lisbon; and the earl, after having exchanged two regiments of foot there, with the consent of lord Galway, received the archduke of Austria and all who chose to follow him on board the fleet, and transported them at his own expense to Barcelona, for which he never received any reimbursement or remuneration. On leaving Lisbon, he sailed to join the squadron under sir Cloudsley Shovel, which he met at the appointed station off Tangier. Having formed this junction, he made the best of his way towards Gibraltar, where he staid no longer than to take two regiments on board out of that garrison, in lieu of two which were sent on shore out of the fleet. And here he found the prince of Hesse, who immediately took the resolution of accompanying the archduke on that expedition.

It was an unfortunate circumstance for both of these princes, as well as for the service, that they accompanied the earl of Peterborough; who,

had it not been for the counteraction which he experienced from them, and by orders from home in consequence of senseless representations by Mr. Crow, the queen's agent in those parts, in the prosecution of his own wise measures, and for the necessity under which he felt himself of most reluctantly carrying other plans into execution, which he entirely disapproved, would have infallibly completed the business on which he was sent, and have placed the archduke on the throne of Spain. Knowing that king Philip and the royal family at Madrid had with them only a few horse, barely sufficient for serving as guards, and those in a bad condition, it was his intention, after having secured Valencia and the towns adjacent, which were all ready to submit to and declare for king Charles, to commence his march immediately for the metropolis; on which march he could have been supplied not only with horses and mules in abundance, but also with the necessary carriages for his artillery, baggage, and ammunition. Sensible of there being no forces in the middle parts of Spain to oppose his progress, and that the principal part of their regular troops were in the city of Barcelona, and the remainder on the frontiers of Portugal, he perceived that he could immediately drive Philip out of his capital, and reduce him to the necessity of quitting Spain altogether, or of retiring either towards Portugal or Catalonia; in either of which last cases, lord P. would have the open country at his command, and be enabled to prevent any communication between bodies so far separated from each other as the frontiers of Portugal and Barcelona. The earl was obliged, however, to abandon this judicious plan of operations; and, in compliance with the repeated desires of the archduke, the importunities of the prince of Hesse, and his instructions from England, to proceed to the bay of Barcelona: though he knew that this city was

not only fortified with bastions, but also secured on the eastern side by a horn work, and on the western by a very strong fortress called Monjouick. That it was a place of such extent, that thirty thousand men would scarcely suffice for forming the lines of circumvallation; and that it had actually resisted for many months an army of that force. On arriving there, he found that the boasted promises of assistance made by the prince of Hesse, and the representations by Mr. Crow of cooperation on the part of the Catalans, were fallacious and delusive. Independently of the strength of the place, its garrison was much more numerous than the little army with which he was required to attack it. Under these circumstances, six several councils of war rejected the siege as impracticable, and a species of madness; the Dutch general in particular, declaring, "that he would not obey even the commands of the earl of Peterborough, if he should order the sacrifice of the troops under him in so unjustifiable a manner without the consent of a council of war."

Such was the perplexing situation of this nobleman before Barcelona. Impossibilities proposed; no expedients to be accepted; the archduke and the prince of Hesse reproaching; councils of war rejecting; and the Dutch general declaring that he would withhold the assistance of his troops. It was too late for him to say that he never would have taken the archduke on board, or given him the least hope of ascending the Spanish throne, if he could have supposed it possible that he should not have been left at liberty to pursue his own designs according to his own judgment; and, far from being of that stubborn and unmanageable turn of mind which generally indicates ignorance, he was ever solicitous about the honour of his country. These difficulties, then, great as they were, instead of discouraging him,



set every faculty of his mind at work; and his natural sagacity suggested to him the only probable or even possible means of success. His intentions, however, he kept entirely unknown to his friends as well as his enemies; for he was as remarkable for secrecy, when necessary, as for other eminent qualities.

If all circumstances, indeed, be taken into consideration, the attack and capture of Monjouick and Barcelona may justly be regarded as among the most singular achievements recorded in history. And if any officer or other person, at all acquainted with the nature of military operations and the difficulties attending them, will look at a plan of those places while he is reading the following truly interesting account of the taking of the former of them, which was soon followed by the surrender of the latter, he will be at a loss whether to admire most the boldness of the enterprise, or the judgment and ability with which it was conducted.

"The earl having made his proper dispositions, and delivered out his orders, began his march in the evening, with twelve hundred foot and two hundred horse, which, of necessity, were to pass by the quarters of the prince of Hesse. That prince, on their appearance, was told, that the general was come to speak with him; and, being brought into his apartment, the earl acquainted him, that he had at last resolved upon an attempt against the enemy; adding, that now, if he pleased, he might be a judge of their behaviour, and see whether his officers and soldiers had deserved that character which he had so liberally given them. The prince made answer, that he had always been ready to take his share; but could hardly believe that troops marching that way could make any attempt against the enemy to satisfaction. However, without further discourse, he called for his horse.

"Brigadier Stanhope and Mr. Methuen (now sir Paul) were the general's particular friends, and those he most consulted, and most confided in; yet he never imparted this resolution of his to either of them; for he was not willing to engage them in a design so dangerous, and where there was so little hope of success;

rather choosing to reserve them as persons most capable of giving advice and assistance in the confusion, great enough already, which yet must have been greater, if any accident had happened to himself. And I have very good reason to believe, that the motive, which mainly engaged the earl of Peterborough in this enterprise, was to satisfy the prince of Hesse and the world, that his diffidence proceeded from his concern for the troops committed to his charge, and not for his own person. On the other hand, the great characters of the two gentlemen just mentioned are so well known, that it will easily gain credit, that the only way the general could take to prevent their being of the party, was to conceal it from them, as he did from all mankind, even from the archduke himself. And certainly there never was a more universal surprise than when the firing was heard next morning from Monjouick.

"But I now proceed to give an exact account of this great action; of which no person that I have heard of, ever yet took upon him to deliver to posterity the glorious particulars. And yet the consequences and events, by what follows, will appear so great, and so very extraordinary, that few, if any, had they had it in their power, would have denied themselves the pleasure, or the world the satisfaction, of knowing it.

"The troops which marched all night along the foot of the mountains, arrived two hours before day under the hill of Monjouick, not a quarter of a mile from the outward works: for this reason, it was taken for granted, whatever the design was which the general had proposed to himself, that it would be put in execution before daylight. But the earl of Peterborough was now pleased to inform the officers of the reasons why he chose to stay till the light appeared. He was of opinion that any success would be impossible, unless the enemy came into the outward ditch under the bastions of the second enclosure; but that if they had time allowed them to come thither, there being no palisadoes, our men, by leaping in upon them, after receipt of their first fire, might drive them into the upper works; and following them close, with some probability, might force them, under that confusion, into the inward fortifications.

"Such were the general's reasons then and there given; after which, having promised ample rewards to such as discharged their duty well, a lieutenant, with thirty men, was ordered to advance towards the bastion nearest the town; and a cap-

tain, with fifty men to support him. After the enemy's fire, they were to leap into the ditch; and their orders were to follow them close, if they retired into the upper works; nevertheless, not pursue them further, if they made into the inner fort; but to endeavour to cover themselves within the gorge of the bastion.

"A lieutenant and a captain, with the like number of men, and the same orders, were commanded to a demibastion, at the extremity of the fort towards the west, which was above musket shot from the inward fortification. Towards this place the wall, which was cut into the rock, was not faced for about twenty yards; and here our own men got up, where they found three pieces of cannon upon a platform, without any men to defend them.

"Those appointed to the bastion towards the town, were sustained by two hundred men, with which the general and prince went in person. The like number, under the direction of colonel Southwell, were to sustain the attack towards the west; and about five hundred men were left under the command of a Dutch colonel, whose orders were to assist, where, in his own judgment, he should think most proper; and these were drawn up between the two parties appointed to begin the assault. My lot was on the side where the prince and earl were in person; and where we sustained the only loss from the first fire of the enemy.

"Our men, though quite exposed, and though the glacis was all escarped upon the live rock, went on with an undaunted courage; and, immediately after the first fire of the enemy, all, that were not killed or wounded, leaped in, *pel-mel*, amongst the enemy; who, being thus boldly attacked, and seeing others pouring in upon them, retired in great confusion; and some one way, some another, ran into the inward works.

"There was a large port in the flank of the principal bastion, towards the north east, and a covered way, through which the general and the prince of Hesse followed the flying forces; and by that means became possessed of it. Luckily enough, here lay a number of great stones in the gorge of the bastion for the use of the fortification; with which we made a sort of breast work, before the enemy recovered of their amaze, or made any considerable fire upon us from their inward fort which commanded the upper part of that bastion.

"We were afterwards informed, that the commander of the citadel, expecting but one attack, had called off the men

from the most distant and western part of the fort, to that side which was next the town; upon which our men got into a demibastion in the most extreme part of the fortification. Here they got possession of three pieces of cannon, with hardly any opposition; and had leisure to cast up a little intrenchment, and to make use of the guns they had taken to defend it. Under this situation, the enemy, when drove into the inward fort, were exposed to our fire from those places we were possessed of, in case they offered to make any sally, or other attempt against us. Thus, we every moment became better and better prepared against any effort of the garrison. And, as they could not pretend to assail us without evident hazard, so nothing remained for us to do till we could bring up our artillery and mortars. Now it was that the general sent for the thousand men under brigadier Stanhope's command, which he had posted at a convent, half way between the town and Monjouick.

"There was almost a total cessation of fire, the men on both sides being under cover. The general was in the upper part of the bastion, the prince of Hesse below, behind a little work at the point of the bastion, whence he could only see the heads of the enemy over the parapet of the inward fort. Soon after an accident happened which cost that gallant prince his life.

"The enemy had lines of communication between Barcelona and Monjouick. The governour of the former, upon hearing the firing from the latter, immediately sent four hundred dragoons on horseback, under orders, that two hundred dismounting should reenforce the garrison, and the other two hundred should return with their horses back to the town.

"When those two hundred dragoons were accordingly got into the inward fort, unseen by any of our men, the Spaniards waving their hats over their heads, repeated over and over, *Viva el Rey, Viva*. This the prince of Hesse unfortunately took for a signal of their desire to surrender. Upon which, with too much warmth and precipitancy, calling to the soldiers following: 'They surrender, they surrender!' He advanced with near three hundred men who followed him without any orders from their general, along the curtain which led to the ditch of the inward fort. The enemy suffered them to come into the ditch, and there surrounding them, took two hundred of them prisoners, at the same time making a discharge upon the rest, who were running back the



way they came. This firing brought the earl of Peterborough down from the upper part of the bastion, to see what was doing below. When he had just turned the point of the bastion, he saw the prince of Hesse retiring, with the men that had so rashly advanced. The earl had exchanged a very few words with him, when, from a second fire, that prince received a shot in the great artery of the thigh, of which he died immediately, falling down at the general's feet, who instantly gave orders to carry off the body to the next convent.

"Almost the same moment an officer came to acquaint the earl of Peterborough that a great body of horse and foot, at least three thousand, were on their march from Barcelona towards the fort. The distance is near a mile, all uneven ground; so that the enemy was either discoverable or not to be seen, just as they were marching on the hills, or in the vallies. However, the general directly got on horseback, to take a view of those forces from the rising ground without the fort, having left all the posts, which were already taken, well secured with the allotted numbers of officers and soldiers.

"But the event will demonstrate of what consequence the absence or presence of one man may prove on great occasions. No sooner was the earl out of the fort, the care of which he had left under the command of the lord Charlemont, (a person of known merit and undoubted courage, but somewhat too flexible in his temper) when a panick fear (though the earl, as I have said, was only gone to take a view of the enemy) seized upon the soldiery, which was a little too easily complied with by the lord Charlemont, then commanding officer. True it is, for I heard an officer, ready enough to take such advantages, urge to him, that none of all those posts we were become masters of, were tenable; that to offer at it would be no better than wilfully sacrificing human lives to caprice and humour; and just like a man's knocking his head against stone walls, to try which was hardest. Having overheard this piece of lip-oratory, and finding by the answer that it was too likely to prevail, and that all I was likely to say would avail nothing, I slipped away as fast as I could, to acquaint the general with the danger impending.

"As I passed along, I took notice, that the panick was upon the increase; the general rumour affirming, that we should be all cut off by the troops that were come out of Barcelona, if we did not immediately gain the hills, or the

houses possessed by the Miquelets. Officers and soldiers, under this prevailing terror, quitted their posts; and in one united body (the lord Charlemont at the head of them) marched, or rather hurried out of the fort; and were come half way down the hill before the earl of Peterborough came up to them; though on my acquainting him with the shameful and surprising accident, he made no stay; but answering, with a good deal of vehemence, 'Good God, is it possible?' hastened back as fast he could.

"I never thought myself happier than in this piece of service to my country. I confess I could not but value it, as having been therein more than a little instrumental in the glorious successes which succeeded; since immediately upon this notice from me, the earl galloped up the hill, and lighting when he came to lord Charlemont, he took his half pike out of his hand; and turning to the officers and soldiers, told them, if they would not face about and follow him, they should have the scandal and eternal infamy upon them, of having deserted their posts, and abandoned their general.

"It was surprising to see with what alacrity and new courage they faced about, and followed the earl of Peterborough. In a moment they had forgot their apprehensions; and, without doubt, had they met with any opposition, they would have behaved themselves with the greatest bravery. But as these motions were unperceived by the enemy, all the posts were regained, and anew possessed in less than half an hour, without any loss; though, had our forces marched half musket-shot further, their retreat would have been perceived, and all the success attendant on this glorious attempt must have been entirely blasted.

"Another incident which attended this happy enterprise was this. The two hundred men which fell into the hands of the enemy, by the unhappy mistake of the prince of Hesse, were carried directly into the town. The marquis of Risburg, a lieutenant general, who commanded the three thousand men which were marching from the town to the relief of the fort, examined the prisoners as they passed by; and they all agreeing that the general and the prince of Hesse were in person with the troops that made the attack on Monjouick, the marquis gave immediate orders to retire to the town; taking it for granted, that the main body of the troops attended the prince and general; and that some design, therefore, was on foot to intercept his return, in case he should venture too far. Thus, the unfor-

fortunate loss of our two hundred men turned to our advantage, in preventing the advance of the enemy, which must have put the earl of Peterborough to inconceivable difficulties.

"The body of one thousand, under brigadier Stanhope, being come up to Monjouick, and no interruption given us by the enemy, our affairs were put into very good order on this side; while the camp on the other side was so fortified that the enemy, during the siege, never made one effort against it. In the mean time, the communication between the two camps was secure enough; although our troops were obliged to a tedious march along the foot of the hills, whenever the general thought fit to relieve those on duty on the side of the attack, from those regiments encamped on the west side of Barcelona.

"The next day, after the earl of Peterborough had taken care to secure the first camp to the eastward of the town, he gave orders to the officers of the fleet to land the artillery and ammunition behind the fortress to the westward. Immediately upon the landing whereof, two mortars were fixed; from both which we plied the fort of Monjouick furiously with our bombs. But the third or fourth day, one of our shells fortunately lighting on their magazine of powder, blew it up; and with it the governour, and many principal officers who were at dinner with him. The blast, at the same instant, threw down a face of one of the smaller bastions; which the vigilant Miquelets, ready enough to take all advantages, no sooner saw (for they were under the hill, very near the place) but they readily entered, while the enemy were under the utmost confusion. If the earl, no less watchful than they, had not at the same moment thrown himself in with some regular troops, and appeased the general disorder, in all probability the garrison had been put to the sword. However, the general's presence not only allayed the fury of the Miquelets, but kept his own troops under strictest discipline: so that, in a happy hour for the frightened garrison, the general gave officers and soldiers quarter, making them prisoners of war."

Our limits, which we have already exceeded, will not permit us to detail the other various exploits of lord Peterborough in Spain; particularly his compelling king Philip to quit his dominions, by relieving Barcelona with a handful of men, compara-

tively speaking, when it was besieged by the king and mareshal de Tess with an army of upwards of twenty-five thousand men; and after they had, with a loss of more than three thousand men, retaken Monjouick in twenty-three days, which lord P. took (as we may say) in one hour.

Captain Carleton mentions an almost unparalleled instance of publick spirit in the earl of Peterborough, as well as of generosity towards the very man who, unfortunately for the cause in which they were embarked, had succeeded in undermining the earl's authority and supplanting him in his command. The clergy and magistrates of Huette, hearing that lord P. suspected the inhabitants of having given intelligence to the enemy respecting his baggage, which had been plundered within a league of that place, and taken from the small guard which general Windham had appointed to escort it to the camp at Guadalaxara, and fearing that out of resentment he might lay their town in ashes, offered his lordship full satisfaction, and to pay in money or *decontado* the amount of what he had lost: but he told them that "he had just come from my lord Galway's camp at Chincon, where he found that they were in a likelihood of wanting bread; and as he imagined it might be easier to them to raise the value in corn than in ready money, if they would send to that value in corn to lord Galway's camp, he would be satisfied."

The author's relation [p. 226] of the cruel and barbarous treatment, which a captain of the English guards and his party of convalescents, going to join their battalion, experienced from the Spaniards in a villa not far from Campilio, is sufficient to fill every one who reads it with horror. In his account of the fatal battle of Almanza, he gives, with much candour and simplicity, a beautiful and interesting picture of the duke of Berwick, both as a man and as a commander. By the representations of

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two Irish officers, who pretended to be deserters, and were properly instructed for the purpose, the duke made the credulous Galway believe that the duke of Orleans was in full march to join him (Berwick) with twelve thousand men. Galway therefore became eager to attack before the junction should take place; and the duke of Berwick was overjoyed to see him appear, a little after noon, with forces fatigued by a hard march of three long Spanish leagues in the heat of the day. Finding Galway ready to run headlong into the snare prepared for him, the duke drew up his army in the form of a half moon, with three regiments advanced to a convenient distance, in order to make up the centre, and conceal his disposition from the enemy; which regiments were expressly ordered to retreat at the very first charge. This stratagem had nearly the same effect on the English, who attacked them, which Annibal's contrivance produced on the Romans at the battle of Cannæ: for our troops, seeing the others retire suddenly before them, pursued them after their then customary manner with shouts and halloos, till the duke, observing that they had advanced far enough, ordered his right and left wings to close, and thus cut off from the rest of our army all those who had so eagerly followed the imaginary runaways. His native sympathy, however, and goodness of disposition would not suffer him to allow his troops to attack those who had retreated to the top of

the hills under major general Shrimpton, and whom it was in his power to have destroyed; and thus he exhibited, in his own person, a striking verification of the noble maxim, "that victory to generous minds is only an inducement to moderation."

The few very concise observations, which the author makes respecting the recall of the earl of Peterborough, are calculated to create indignation in every honest and generous breast; and a universal sentiment of regret will also be excited, by the reflection that the zealous, faithful, and intelligent writer himself was so unworthily passed by without reward for all his services.

These Memoirs were first published in the year 1743, a few years before the commencement of our labours; and having become scarce and little known, they have been properly reprinted by an anonymous editor, who has duly executed his office by prefixing some introductory observations, and a few biographical particulars of the eminent hero who is the principal subject of them. Besides the useful military instruction which they afford, they contain much topographical and characteristick description; together with clear and distinct accounts of the manners, customs, and amusements of the Spaniards; for all which particulars we must refer to the volume, persuaded that a perusal of it will gratify the historian, the professional man, and the general reader.

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FROM THE PANOPLIST.

The Works of Mrs. Anne Steele, complete in two volumes, 12mo. Boston. Munroe, Francis, and Parker. 1808.

THE specimens of Mrs. Steele's compositions, given to the American publick in Dr. Belknap's collection of psalms and hymns, excited a

general desire to see her whole works; and we congratulate the community, that they have at length made their appearance. Either the

English edition was out of print, or few copies of it, we presume, were imported; for, after diligent inquiry, we were never able to find but a single copy of a single volume. This edition is very neatly and correctly printed, and does credit to the respectable press from which it proceeds.

Mrs. Steele's character, as a writer, is too well known to require notice; and too well established, to need confirmation. To many, who have not seen these volumes, it may be grateful to know, that they are more replete with evangelical truth, than the selected specimens, excellent as they are, may have led them to imagine. The divinity of Christ, the atonement, the influence of the Spirit, and the perseverance of saints, are here prominently exhibited.

The prose is of too poetical a cast; but the sentiments flow from a heart deeply affected with a sense of its own imperfections, and aspiring after the beauties of holiness. The poetry is seldom if ever, prosaick. It is of a character somewhat resembling the poetry of Watts; yet distinct and peculiar. It has its simplicity, its tenderness, its grace, and sometimes its sublimity. If, in general, it be less fertile in its imagery, it is more chaste; if less elevated, it is more equable; if less familiar, it is more delicate; if less adventurous, it is more correct. The author, distinguished for exquisite sensibility, as well as for ardent piety, cheered her own pilgrimage with these songs of Zion; and such must be their influence on every reader, whose soul is attuned to celestial harmony.

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FROM THE BRITISH CRITICK.

Pathetick Tales, Poems, &c. By J. B. Fisher, author of the *Hermitage*, *Mort Castle*, &c. 12mo. pp. 155. 7s. London. 1808.

THIS author is modest, and frankly avows that poverty has been his muse. He begins by celebrating a patron or patroness to whom multitudes have been obliged, but whom we never saw addressed by name before.

"All hail Subscription! 'tis to thee we owe  
The plenteous fruits, which from invention grow,  
Without thy aid, full oft the toiling bard  
Would lose, unpitied, his deserved reward."

We rejoice to find that this goddess has been tolerably propitious to Mr. Fisher; for his humility is by no means unaccompanied by merit; though, at the same time, we cannot but wish him a more steady patron; or, what would be yet better, a more profitable employment than writing verses. The following is a just and successful ridicule of modern tales of horror:

"THE STORM KING. A SONNET.  
"Heard you the wailing scream, at midnight hour,  
Of the Storm King?—Heard you the rattling shower  
Pour down the steep; while through the dismal gloom,  
The bird of darkness chanted from the tomb?  
Heard you the neighbouring monks despairing cry,  
As, fired by lightning, blazed their monastery?  
Heard you the dead men's mouths move to and fro,  
And ghastly grin, and chatter tales of woe!  
Heard you the traveller's agonizing shriek,  
Tost by the roaring tempest, from the peak?  
Heard you all nature shudder with affright,  
Fearful her reign was closed in endless night?  
While the fierce Storm King rode wild through the sky,  
Those horrors heard you?—No!—No more did I."



## SPIRIT OF THE MAGAZINES.

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FROM THE UNIVERSAL MAGAZINE.

*Dr. Toulmin to the Editor.*

SIR,

WHEN I was a youth, I frequently heard of Job, the African, as a character which, some years before, had attracted notice. I have been since in possession of his history, drawn up by a gentleman who was intimately acquainted with him, Mr. Thomas Bluett. It is, in my opinion, too interesting and curious to be permitted to sink into oblivion; and, if I mistake not, it will prove instructing and entertaining to your numerous readers. With these views I offer it for a place in your miscellany, recomposed from Mr. Bluett's narrative, and differently arranged. It will appear that he was himself a very respectable person; and his history, if it were necessary, might serve to rekindle the joy, which rectitude and philanthropy have felt on the abolition of an inhumane and iniquitous traffick.

I am, sir, your's respectfully,

JOSHUA TOULMIN.

*Birmingham, Sept. 7, 1808.*

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### A MEMOIR OF JOB,

AN AFRICAN HIGH PRIEST.

JOB'S name, according to the custom of his country, in which the appellations that distinguished individuals included their progenitors several degrees backwards, was Hyuba, Boon Salumena, Boon Hibrahama; i. e. Job, the son of Solomon, the son of Abraham. The surname of his family was Jallo. He was born about the year 1702, at a town called Boonda, in the country of Galumbo,

or, as in our maps, Catumbo, in the kingdom of Futa in Africa; which lies on both sides the river Senegal, and on the south side reaches as far as the river Gambia. The town of Boonda had been founded about twenty years before his birth, by Hibrahim, the grandfather of Job, in the reign of Bubaker, then king of Futa, who was, by his permission, the lord and proprietor of it, and at the same time high priest or alpha; so that he had power to make what laws he thought proper for the increase and good government of his new city. Sometime after the settlement of this town Hibrahim died; and as the priesthood was hereditary in that country, Salumen his son, the father of Job, became high priest. When Job was fifteen years old, he assisted his father, as emaum, or subpriest. About this time he married the daughter of the alpha of Tombut, who was then only eleven years old. By her he had a son, when she was thirteen years old, called Abdollah; and after that two more sons, called Hibrahim and Sambo. About two years before his captivity, he married a second wife, daughter of the alpha of Tourga, by whom he had a daughter named Fatima, after the daughter of their prophet Mahomed. Both these wives, with their children, were alive when he came from home.

In February 1730, Job's father, hearing of an English ship lying in Gambia river, sent him, with two servants as attendants, to sell two

English edition was out of print, or few copies of it, we presume, were imported; for, after diligent inquiry, we were never able to find but a single copy of a single volume. This edition is very neatly and correctly printed, and does credit to the respectable press from which it proceeds.

Mrs. Steele's character, as a writer, is too well known to require notice; and too well established, to need confirmation. To many, who have not seen these volumes, it may be grateful to know, that they are more replete with evangelical truth, than the selected specimens, excellent as they are, may have led them to imagine. The divinity of Christ, the atonement, the influence of the Spirit, and the perseverance of saints, are here prominently exhibited.

The prose is of too poetical a cast; but the sentiments flow from a heart deeply affected with a sense of its own imperfections, and aspiring after the beauties of holiness. The poetry is seldom if ever, prosaick. It is of a character somewhat resembling the poetry of Watts; yet distinct and peculiar. It has its simplicity, its tenderness, its grace, and sometimes its sublimity. If, in general, it be less fertile in its imagery, it is more chaste; if less elevated, it is more equable; if less familiar, it is more delicate; if less adventurous, it is more correct. The author, distinguished for exquisite sensibility, as well as for ardent piety, cheered her own pilgrimage with these songs of Zion; and such must be their influence on every reader, whose soul is attuned to celestial harmony.

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FROM THE BRITISH CRITICK.

Pathetick Tales, Poems, &c. By J. B. Fisher, author of the *Hermitage*, *Mort Castle*, &c. 12mo. pp. 155. 7s. London. 1808.

THIS author is modest, and frankly avows that poverty has been his muse. He begins by celebrating a patron or patroness to whom multitudes have been obliged, but whom we never saw addressed by name before.

"All hail Subscription! 'tis to thee we owe  
The plenteous fruits, which from invention grow,  
Without thy aid, full oft the toiling bard  
Would lose, unpitied, his deserved reward."

We rejoice to find that this goddess has been tolerably propitious to Mr. Fisher; for his humility is by no means unaccompanied by merit; though, at the same time, we cannot but wish him a more steady patron; or, what would be yet better, a more profitable employment than writing verses. The following is a just and successful ridicule of modern tales of horror:

"THE STORM KING. A SONNET.

"Heard you the wailing scream, at midnight hour,  
Of the Storm King?—Heard you the rattling shower  
Pour down the steep; while through the dismal gloom,  
The bird of darkness chanted from the tomb?  
Heard you the neighbouring monks despairing cry,  
As, fired by lightning, blazed their monastery?  
Heard you the dead men's mouths move to and fro,  
And ghastly grin, and chatter tales of woe!  
Heard you the traveller's agonizing shriek,  
Tost by the roaring tempest, from the peak?  
Heard you all nature shudder with affright,  
Fearful her reign was closed in endless night?  
While the fierce Storm King rode wild through the sky,  
Those horrors heard you?—No!—No more did I."



## SPIRIT OF THE MAGAZINES.

FROM THE UNIVERSAL MAGAZINE.

*Dr. Toulmin to the Editor.*

SIR,

WHEN I was a youth, I frequently heard of Job, the African, as a character which, some years before, had attracted notice. I have been since in possession of his history, drawn up by a gentleman who was intimately acquainted with him, Mr. Thomas Bluett. It is, in my opinion, too interesting and curious to be permitted to sink into oblivion; and, if I mistake not, it will prove instructing and entertaining to your numerous readers. With these views I offer it for a place in your miscellany, recomposed from Mr. Bluett's narrative, and differently arranged. It will appear that he was himself a very respectable person; and his history, if it were necessary, might serve to rekindle the joy, which rectitude and philanthropy have felt on the abolition of an inhumane and iniquitous traffick.

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In February 1730, Job's father, hearing of an English ship lying in Gambia river, sent him, with two servants as attendants, to sell two

negroes, and to buy paper and some other necessaries; but desired him not to venture over the river, because the Mandingoes, the inhabitants of the country on the other side of the river, were in a state of hostility with the people of Futa. The ship was commanded by captain Pike, in the service of captain Henry Hunt, brother to Mr. William Hunt, a merchant in Little Tower street, London. Job, not agreeing with the captain, sent back the two servants to acquaint his father with it, and to inform him of his intentions to go further. Accordingly, he engaged a man, named Loumein Yoal, who understood the Mandingoe language, to accompany him as his interpreter; crossed the river Gambia; and disposed of his negroes for some cows. On his return home, he stopped for some refreshment at the house of an old acquaintance; and the weather being hot, he hung up his arms in the house, while he refreshed himself. The arms were valuable, consisting of a gold-hilted sword, a gold knife worn by the side, and a rich quiver of arrows. A company of the Mandingoes, who live upon plunder, passing by, and observing Job unarmed, rushed in, to the number of seven or eight, at a back door, and pinioned him, together with his interpreter, before he could reach his arms. They then shaved their heads and beards, which Job and his man resented as the highest indignity, though the Mandingoes meant no more by it than to give them the appearance of slaves taken in war. On the 27th of February they were purchased by captain Pike at Gambia, and on the 1st of March put on board.

Soon after, Job found means to acquaint captain Pike, that he was the same person who had traded with him a few days before, and after what manner he had been taken. The captain permitted him to redeem himself and his attendant. Job sent to an acquaintance of his father's near Gambia, who promised to in-

form him of his son's situation, that he might adopt measures for his liberation. But the distance of this friend's residence from Job's father, being a fortnight's journey, and the ship sailing about a week afterwards, he was carried with the other slaves to Annapolis, in Maryland, and delivered to Mr. Hunt's factor, Mr. Vachell Denton; by whom he was sold to Mr. Tolsey, in Kent Island, in Maryland.

His owner put him to work in making tobacco; but he soon perceived that Job had never been used to such labour. He every day showed more and more uneasiness under this toil; and, unable to bear it, he grew sick, so that his master was obliged to find easier work for him, and employed him to tend the cattle.

Job would often leave the cattle, and withdraw into the woods to pray; but a white boy frequently watched him, and whilst he was at his devotion, would mock him, and throw dirt in his face. This treatment very much disturbed Job, and aggravated his misfortunes; all which were heightened by his ignorance of the English language, which prevented his complaining, or telling his case to any one near him. Grown in some measure desperate by his sufferings, he resolved to travel at a venture, in hope that possibly he might fall into the hands of a master who would use him better, or that by some happy incident his grief might be alleviated or removed. He travelled through the woods till he came to the county of Kent, upon Delaware Bay. Job, according to a law in force through Virginia, Pennsylvania, and Maryland, as far as to Boston in New England, not being able to give an account of himself, was cast into prison.

This happened in June 1731, when Mr. Thomas Bluett, a gentleman who was attending the courts in Maryland, having heard of Job, went with several gentlemen to the gaoler's house, which was a tavern, and de-



sired to see him. He was introduced to them ; but as he could not speak one word of English, signs being made to him, he wrote a line or two before them ; and when he had read it, pronounced the words *Allah* and *Mahomed*. By this, and his refusal of a glass of wine which was offered to him, it was discovered that he was a Mahomedan. But they were perfectly at a loss to ascertain of what country he was, or how he came there. It was easy to perceive, from his affable deportment and the composure of his countenance, that he was not a common slave.

After Job had been confined for sometime, an old negro man who lived in the neighbourhood, and could speak the Jallop language, which Job also understood, went to see and converse with him. From this negro the gaoler learnt to whom Job belonged, and the cause of leaving his master ; to whom, therefore, he wrote, and who soon after fetched him home, and treated him with more attention and kindness than before, allowing him a place to which he might retire for his devotions, and affording him some other conveniences in order to make his slavery as easy as possible. But confinement and slavery to which he had never been used, were by no means agreeable to him. In hope that some means of redeeming him might be found, he wrote a letter in Arabick to his father, giving an account of his misfortunes. This letter he sent to Vachel Denton, desiring that it might be forwarded to Africa by captain Pike. He being gone to England, Mr. Denton enclosed the letter in another to Mr. Hunt, to be committed to the care of captain Pike. Previously to the receipt of it, he had sailed to Africa. Mr. Hunt, therefore, kept it in his own hands till a proper opportunity of transmitting it should offer. In the mean time the letter was seen by James Oglethorpe, Esq. who, according to his wonted goodness and generosity, moved with compassion for

the situation of Job, gave his bond to Mr. Hunt for the payment of a certain sum on the delivery of him in England. On this Mr. Hunt wrote to Mr. Denton, who purchased him again for the same sum which he himself received for him of his master, who, finding him no ways fit for his business, was very willing to part with him.

The rivers of Maryland were then frozen up, so that no ship could sail for some time. In this interval, while Job resided with Mr. Denton, he ingratiated himself with many persons by his good nature and affability ; and, in particular, became acquainted with the rev. Mr. Henderson, a gentleman of great learning, minister of Annapolis, and commissary to the bishop of London, who gave Job the character of a man of great piety and learning.

In March 1733, he set sail in the *William*, captain George Uriel commander. Mr. Bluett, the gentleman mentioned before, happened to be a passenger in the same ship. He and the captain, from the character which they had received of him at Annapolis, were induced, as he could speak but few words, and those scarcely intelligibly, in English, to teach him as much as they could of the language. They applied themselves to this as soon as they were out at sea ; and in about a fortnight's time he had learnt his letters, and to spell almost any single syllable, if distinctly pronounced to him ; but he and Mr. Bluett falling sick, his progress was for that time impeded. When they arrived in England, the latter end of April, he had learnt so much of the language, that he was able to understand most of what was said in common conversation ; and they who were used to his manner of speaking, could tolerably understand him.

During the voyage, on no pretence, notwithstanding the weather, during all the time, was very tempestuous, would he ever omit his devotions.

As he eat no flesh, unless he had killed the animal with his own hands, or knew that it had been killed by a Mussulman, he was often permitted to kill the fresh stock of the ship, that he might partake of it himself. He had no scruple about fish, but would not eat pork, as it was expressly forbidden by his religion. By his good nature and affability, he conciliated the good will of all the sailors, who, not to mention other kind services, showed him all the way up the channel, the headlands, and remarkable places; the names of which he carefully wrote down, and the accounts that were given him about them.

On their arrival in England it was told them, that Mr. Oglethorpe was gone to Georgia, and that Mr. Hunt had provided a lodging for him at Limehouse. There Mr. Bluett, after he had paid a visit to his friends in the country, went to see him. He found him very sorrowful: for he had been informed that Mr. Hunt had been applied to by some persons to sell him, under the pretence of their intention to send him home. This excited his fears, that they would either sell him again as a slave, or if they sent him home, would expect an unreasonable ransom for him. Mr. Bluett took him to London, and waited on Mr. Hunt to request his permission to carry him to Cheshunt, in Hertfordshire, which was granted. He owned that he had received such applications as Job suggested, but declared that he did not intend to part with him without his own consent; but as Mr. Oglethorpe was out of England, if any friends would advance the money, he would accept it, on condition that they would engage to send him to his own country; and he also promised that he would not dispose of him till he heard again from Mr. Bluett.

Job, during his abode at Cheshunt, had the honour of being invited to their houses by most of the gentry of that place. They were greatly

pleased with his company, and concerned for his misfortunes. He received several handsome presents, and a subscription for the payment of the money to Mr. Hunt was proposed. The night before they set off again for London, the footman of Samuel Holden, Esq. brought a letter directed to sir Bigby Lake. This was delivered at the African house; upon which the house was pleased to order that "Mr. Hunt should bring in a bill of the whole charges which he had been at about Job, and be there paid." This was done, and the sum amounted to 59*l.* 6*s.* 11*d.* On the payment of this amount, Mr. Oglethorpe's bond was delivered up to the company. Job's fears of being sold again as a slave were now removed: but yet he could not be persuaded but that, when he got home, he must pay an extravagant sum for his ransom. Mr. Bluett, as the sum was great and Job's acquaintance in England was very limited, had also his doubts concerning the success of a subscription. He, therefore, to give Job's mind ease, spoke to a gentleman who had been all along in a remarkable manner his friend. This gentleman, so far from discouraging the measure, began the subscription himself with a handsome sum, and promised his further assistance at a dead lift. Several other friends, both in London and in the country, readily added their charitable contributions. Yet there was a deficiency of 20*l.* but the worthy and generous gentleman who opened the subscription made up the defect, and the sum was completed.

Mr. Bluett, being desired, went to the African company and stated the matter. When he had made his report, the orders of the house were shown him. These were, "that Job should be accommodated, at the company's expense, till one of their ships should sail for Gambia, in which he should be sent back to his friends without any ransom." The company then asked Mr. Bluett, if they could



do any more to make Job easy ; and upon his desire, they ordered " that Mr. Oglethorpe's bond should be cancelled," which was immediately done ; " and that Job should have his freedom in form." This he received handsomely engrossed, with the company's seal affixed. After which, the full sum of the whole charges, viz. 59*l.* 6*s.* 11 1-2*d.* was paid in to their clerk, as was before proposed. Job's mind was now perfectly easy, and he cheerfully visited his friends in town and country. One day, at sir Hans Sloane's, he expressed a great desire to see the royal family. Sir Hans promised to get him introduced when he was provided with a proper dress. Job knew how kind a friend he might apply to on the occasion ; and he was soon furnished with a rich silk habit, made after the fashion of his country, and introduced to their majesties and the royal family. Her majesty was pleased to present him with a rich gold watch. On the same day he had the honour to dine with the duke of Montague and others of the nobility, who, after dinner, made him handsome presents. His grace, afterwards, often took Job into the country with him, and showed him the tools necessary for tilling the grounds, both in fields and gardens ; and directed his servants to teach him how they were used. He also furnished Job with all sorts of implements and other rich presents, which he ordered to be carefully packed up in chests, and put on board for his use. The favours which he received from the duke and other noblemen and gentlemen were too many to be enumerated. They displayed a singular generosity ; and the goods and articles, which he carried over with him from these donations, were worth upwards of 500*l.* Besides this he was liberally furnished with money to meet any accident which should oblige him to go on shore, or occasion particular charges at sea. About the latter end of July,

he embarked on board a ship of the African company bound for Gambia.

Job's stature was five feet and ten inches ; his limbs were straight, and his constitution naturally good ; though the fatigues he underwent, and his practice of religious abstinence gave him a weakly and lean appearance. His countenance, though grave and composed, was exceedingly pleasant. His hair, very different from that of the negroes commonly brought from Africa, was long, black, and curled.

His natural parts were remarkably good ; his head clear ; his judgment solid ; and his memory tenacious and quick in recollection. There was nothing overstrained, trifling, or dissembling in his reasonings : but his manner of arguing and debating was marked by strong sense, joined with an innocent simplicity, a strict regard to truth, and a desire to find it. Notwithstanding it was natural for him to have prejudices in favour of his own religious principles, it was very observable that he would reason upon any question of that kind in conversation with great temper and impartiality ; at the same time he framed his replies in a manner calculated at once to support his own opinion, and to oblige or please his opponent. It was a considerable disadvantage to him in company, that he was not sufficiently master of our language ; yet they who were accustomed to his way, by making proper allowances, always found themselves agreeably entertained by him.

The acuteness of his genius appeared upon many occasions. He readily conceived the mechanism of most of the ordinary instruments subjected to his inspection. When a plough, a grist mill, or a clock was taken to pieces before him, he was able to put them together again without any further direction. It is a proof of the powers of his memory, that at the age of sixteen he could say the whole Koran by heart. While he

was in England he wrote three copies of it without the assistance of any other copy, and without so much as looking to one as his guide in writing the others. He would often laugh at his friend, Mr. Bluett, on hearing him say he had forgotten any thing. He told him, "that he hardly ever forgot any thing in his life, and wondered that any body should."

There was a happy mixture of the grave and cheerful in his natural temper. His gentle mildness was guarded by a proper warmth. To all in distress he was kind and compassionate. He was commonly very pleasant in conversation; and would every now and then divert the company with some witty turn or agreeable story, but never to the prejudice of religion and good manners. It was visible that, notwithstanding his usual mildness, he had on necessary occasions sufficient courage. A story which he told showed this. Passing one day on his way home through the country of the Arabs, with four servants and several negroes which he had bought, he was attacked by fifteen of the wild Arabs, the common banditti or robbers in those parts. On the sight of this gang, Job prepared for defence; and, setting one of his servants to watch the negroes, he, with the other three, stood on his guard. One of his men was killed in the fight, and Job himself was run through the leg with a spear. However, two of the Arabs, together with their captain and two horses being killed, the rest fled, and Job secured his negroes.

His aversion to pictures of all sorts was exceedingly great; and with great difficulty was he prevailed on to sit for his own. He was assured that pictures were never worshipped in this country, and his was desired for no other end but to preserve the remembrance of him. He at last consented, and it was drawn by Mr. Hoare, who, when the face was finished, asked in what dress it would be most proper to draw him? Job, de-

siring to be drawn in his own country dress, the artist replied, that unless he had seen it, or it were described by one who had, he could not draw it. Job remarked upon this: "If you can't draw a dress you never saw, why do some of you painters presume to draw God, whom no one ever saw?" Many of his repartees in company showed him to be a man of wit and humour. He expressed a disapprobation of Christianity as not allowing divorces. It was once observed to him, that a Christian takes a wife for better or for worse. Job replied: "What, if she prove *all worse*?"

Though he was a Mahomedan, he did not believe in a sensual paradise, nor did he adopt many other ridiculous and vain traditions, which pass current among the generality of the Turks. He was very constant in his devotion to God. He called one afternoon on the learned Dr. David Jennings, an eminent dissenting minister, after the family had dined. It was found that he had not broken his fast that day. Some pastry was procured and set before him, but he would not partake of it till he had retired into another parlour for devotion. He said, that he never prayed to Mahomed, nor did he think it lawful to address any but God himself in prayer. He was so fixed in the belief of one God, that it was not possible to give him any notion of a Trinity. A New Testament in his own language was put into his hands. When he had read it, he told Mr. Bluett he had "perused it with a great deal of care, but could not find one word in it of three Gods, as some people talk." On all occasions he discovered a singular veneration for the name of God, and never pronounced the word *Allah* without a peculiar accent, and a remarkable pause. His notions of God, Providence, and a future state, were indeed very just and reasonable.

His learning, considering the disadvantages of the place from whence

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he came, was far from being contemptible. The books in his country, amounting to not more than thirty in number, and all on religion, were in Arabick and in manuscript. The Koran, he said, was originally written by God himself, not in Arabick, and God sent it by the angel Gabriel to Ababuker before Mahomed's birth. The angel taught Ababuker to read it; and no one can read it but those who are instructed after a different manner from that in which the Arabick is commonly taught.\* Job was well acquainted with the historical part of our Bible, and spoke very respectfully of the good men who are mentioned in it, particularly of Jesus Christ, "who," he said, "was a very great prophet, and would have done much more good in the world if he had not been cut off so soon by the wicked Jews, which made it necessary for God to send Mahomed to confirm and improve his doctrine."

Job, in his captivity, comforted himself with reflections on the providence of God directing all events; and would, on proper occasions, speak in conversation justly and devoutly of

\* The difference, in Mr. Bluett's opinion, depended only upon the pointing the Arabick, an invention of late date.

God's care of all his creatures, and particularly of the remarkable changes in his own circumstances, all of which, he piously ascribed to an unseen hand. He frequently compared himself to Joseph. And when he was informed that the king of Futa had killed a great many of the Mandingoes on his account, he said with a good deal of concern: "If he had been there he would have prevented it; for it was not the Mandingoes, but God, who brought him to a strange land."

Job had heard, by vessels from Gambia, that after captain Pike sailed, his father sent down several slaves to purchase his redemption; and that Sambo, king of Futa, made war upon the Mandingoes, and cut off great numbers of them, upon account of the injury they had done to his school-fellow.

It was an instance of Job's good sense and foresight, that the reason of his learning from the sailors and writing the names of the headlands on the English coast was, as he told Mr. Bluett: "That if after his return he should meet with any Englishman in his own country, he might be able to convince him that he had been in England."

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SIR E. BRYDGES, K. J. AND ROBERT BLOOMFIELD, "PASTORAL POET."

TURNING over, accidentally, the *Censura Literaria* for February, I happened to stumble, at p. 91, upon some blank verse of Robert Bloomfield's, introduced by a strong encomium of sir E. Brydges, K. J. Of the critical faculties of sir E. Brydges, K. J. I have not a very exalted notion; and I turned, therefore, to the poem itself, there to form my own opinion. It is addressed to a *Spindle*, once in the possession of Mr. Bloomfield's mother. And much as I may be inclined to praise the motive of the verse, yet I do believe,

that any thing more contemptible in the form of ten-syllable lines, cannot be penned by a man of common sense. I will justify this assertion by two or three extracts.

"Relick of affection, come;  
Thou shalt a moral teach to me and mine.  
*The hand that wound thee smooth is cold and spins*  
No more !!!"

This last line is as pure prose as ever fell from the pen of sir E. Brydges, K. J. himself; and it is as purely *bathos* as any thing to be found in English literature.

"Debility pressed hard around  
The seat of life, and terrours filled her  
brain:

Nor causeless terrours: giants grim and  
bold,

Three mighty ones she feared to meet:  
they came;

*Winter, Old Age and Poverty*, all came!!!  
The last had dropped his club."

What the *club of poverty* is, Mr.  
Bloomfield, I suppose, can tell me;  
but, as for the three giants, they are  
quite new.

"When death beheld  
Her tribulation he fulfilled his task,  
And to her trembling hand and heart at  
once

Cried, 'SPIN NO MORE!'"

Here, then, is the moral; and it  
appears that dame Bloomfield pos-  
sessed the rare faculty of *spinning* with  
her *heart* as well as her *hand*; and  
that death came to ease them both.  
How natural that this last mentioned  
gentleman should find her in the ve-  
ry act of spinning. She, as her son  
so poetically exclaims,

"She who could spin so well!"

But she was a mighty spinner; for  
she spun "through all her days."

But now comes the great moral.  
The spindle was left half full of  
"downy fleece," and so

"'Tis the motto of the world!  
We spin vain threads, and dream, and  
strive, and die,  
With *sillier things* than *spindles* in our  
hands!!!"

This is, indeed, a pathetick and  
a sublime moral; and it serves Mr.  
Bloomfield for a basis whereby to  
make a transition to his "spinning"  
of verses.

"Proud of a vast extent of flimsy lines."

His case seems desperate, and  
nothing but the same gentleman  
who stopped his mother's spindle  
will stop his pen; for thus he says  
himself:

"Then feeling, as I do, resistlessly,  
The bias set upon my soul for verse,  
Oh! should old age still find my brain at  
work,

And death, over some poor fragment  
striding, cry

'Hold! spin no more!!' Grant Heaven,  
that purity  
Of thought and texture may assimilate  
That fragment unto thee," &c. &c.

This is unintelligible nonsense in  
some parts; and in others, it con-  
veys alarming tidings as to the per-  
petual labours of Mr. Bloomfield's  
brain.—But now, let us hear sir E.  
Brydges, K. J. He introduces the  
above silliness [I have quoted nearly  
the whole of the piece] by saying:

"Every one is acquainted with the  
pastoral poetry of Bloomfield. It is  
not generally known, with what won-  
derful power and *pathos* he can write  
blank verse!!"

And he concludes it by adding:

"There is no reader of English  
poetry who does not recollect Cow-  
per's exquisite lines on his mother's  
picture. *This fragment of Bloom-  
field's forms a noble companion to  
them!!!* It strikes me to be writ-  
ten in a loftier tone, and still more  
excellent manner than any of his  
other productions. Let him give new  
delight and astonishment to the world  
by a moral and descriptive poem in  
*blank verse!*"

Let me ask you, sir, who is most  
pitiable: he who receives such gla-  
ring adulation, or he who gives it.  
Perhaps the latter. For whether he  
bestows it from meanness of spirit,  
or from a wretched imbecility of in-  
tellect which disqualifies him for  
judging what he writes about, he is  
equally an object of pity. I do not  
remember any thing so absurd from  
Mr. Brydges, till he was made a  
knight. If any of your readers can  
give me a new perception, and teach  
me to find the meanest degree of  
merit in what I have extracted, I  
will unfeignedly thank him. But till  
then, my prayer is, that Mr. Bloom-  
field may ever have such an admirer,  
and such an admirer such poets to  
admire.

Sir E. Brydges, K. J. calls Mr.  
Bloomfield's prosaick inanity a "com-  
panion" to Cowper's exquisitely pa-



thetick lines on his Mother's Picture.  
I will take Cowper from my shelf,  
and quote the first dozen lines, and  
leave your readers to judge :

" Oh that those lips had language !  
Life has passed  
With me but roughly since I heard thee  
last.  
Those lips are thine ; thy own sweet  
smiles I see,  
The same that oft, in childhood, solaced  
me ;  
Voice only fails, else, how distinct they  
say,  
' Grieve not my child, chase all thy fears  
away.'  
The meek intelligence of those dear eyes  
(Blest be the art that can immortalize,

The art that baffles time's tyrannick  
claim  
To quench it) here shines on me still the  
same."

Let sir E. Brydges, K. J. confine  
himself to copying the titles of old  
books, and giving abstracts of their  
contents, and he will be suitably em-  
ployed : but let him reverence him-  
self in future, too much, to write  
such hyperbolical encomiums on so  
barren and mean a topick.

I am, sir, your's, &c.

CASTIGATOR.

March 7, 1809.

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FROM THE LONDON ATHENÆUM.

# REMARKABLE ESCAPE FROM DEATH.

*To the Editor of the Athenæum.*

SIR,

THE following example of escape  
from apparently inevitable death is so  
singular, that I think it deserves to  
be recorded, and cannot but prove  
acceptable to your readers.

In the attack of Manilla by sir Wil-  
liam Draper, in the year 1762, cap-  
tain Richard Bishop, of the marines,  
greatly distinguished himself by his  
intrepidity and professional know-  
ledge ; in consequence of which, he  
was by that general made governour  
of the town and fort of Cavite, the  
principal port in the island of Lu-  
çon. At this time there was in the  
neighbourhood a Malay of extraordi-  
nary bulk and strength, and of the  
most ferocious disposition, who had  
formerly worked in the dock yard,  
but had deserted, and having collect-  
ed nearly a hundred men of like cha-  
racters with himself, committed every  
species of lawless violence on the per-  
sons and property of the peaceable  
inhabitants. For the apprehension  
of this man captain Bishop had long  
offered considerable rewards, but  
without effect ; when, one day riding  
out with a brother officer, attended

by about forty men, he saw this des-  
perado, armed with a carbine, a brace  
of pistols, a scymetar, and a dagger,  
issue out of a wood at a short dis-  
tance, at the head of his troop. In-  
stigated by a sudden emotion of re-  
sentment, Bishop determined to in-  
flict on this man the just punishment  
of his offences ; but being himself  
without weapons, he borrowed a pis-  
tol from the holsters of the officer  
who accompanied him. Thus pro-  
vided, he galloped up to the Malay,  
and presented the pistol to his head.  
The Malay and his followers, con-  
founded at this bold act of a single  
man, offered no resistance. The pis-  
tol missed fire ; on which, Bishop,  
striking the Malay with it a violent  
blow on the head, knocked him off  
his horse. In the meanwhile the En-  
glish troop, hastening to the assist-  
ance of their leader, and concluding  
him to be fully equal to cope with  
his fallen antagonist, pursued the  
banditti, who immediately fled, and  
both parties were soon out of sight.  
All this was the work only of a few  
seconds ; during which, Bishop see-

ing the Malay stunned on the ground, alighted in order to secure him; or, if necessary, to kill him with one of his own weapons. No sooner, however, was he off his horse, than the Malay was on his feet, and began a desperate struggle with his rash assailant. It was the business of the former merely to employ his own offensive weapons; the latter had the double necessity of defeating their use, and of applying them to his own advantage. The Malay was singularly strong and active, inured to hard labour, and exerting himself in his native climate: the Englishman of much less muscular force, and that reduced by long privations, and by the influence of excessive heat; but the disparity was in a considerable degree compensated by the energy of an invincible mind.

This contest for life continued for almost an hour, when at length Bishop, almost fainting with fatigue, was thrown on his back, and the Malay, kneeling on him, drew his dagger, and with all his force aimed at his breast the fatal blow. At that moment Bishop, exerting his last remains of strength, with both hands averted the point of the dagger as it descended, and changing its direction, drove it upwards into the throat of the Malay, who immediately fell down dead upon him.

Bishop, unable to walk, crawled on his hands and knees to his horse, which he found grazing at the distance of a quarter of a mile, near the spot where the contest began. He mounted him with difficulty, and was soon afterwards happily joined by his friends, who had chased their opponents into some dangerous passes, and returned, not without solicitude for the fate of their commander, whom they had so long left.

The victor carried away the spoils of his enemy, part of which, the scymetar and fatal dagger, the writer of this letter has more than once seen. The story was first related to him by captain Bishop himself, and afterwards fully confirmed by the late colonel Flint, who at that time served with captain Bishop in the island.

Your readers will naturally look with anxiety to the subsequent history of this gallant officer; and they will learn, with deep regret, that he was lost on board his majesty's ship the Thunderer, commanded by commodore Walsingham, in the great hurricane which occurred in the West Indies, in the year 1780.

I am, sir,

Your obedient

Servant,

P. H. C.

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#### LAW REPORT.

THE following case is perhaps unparalleled in the annals of Bow-street.

On Tuesday, May 16th, Miss Mary York, a young lady, about 24 years of age, was brought by Laver before Mr. Nares, the sitting magistrate, on a charge under the Black Act, of a most extraordinary nature. Robert Coombes stated, that on Sunday afternoon, about five o'clock, he was passing through Kempton Park, in Sunbury; and as

he was looking at some young men playing at cricket, he heard a gun go off, and immediately saw the prisoner, Miss Mary York, in a paddock, divided from the park by a paling, with a gun in her hand. He, in consequence, went up to the paling, and found Henry Parker there speaking to Miss York, and observing to her that, if she fired the gun off again in such a careless manner, he should come over the paling and take the gun from her. He heard her ask



## ENTRY OF CHARLES I. OF SPAIN INTO LONDON.

her servant what fellow that was? pointing towards him. The servant replied, she did not know. Miss York then said: "I shall take the liberty of firing at *him*," and presented the gun at him. It snapped twice. He then got behind a tree to avoid its contents. She snapped the piece again, and it went off, presented at him. He saw Miss York put shot into the gun out of a shot belt, and saw her prime it with powder; her servant supplied her with powder to prime it. After the gun was fired, he and Parker got over the paling, and took the gun from her.

Henry Parker, a carpenter, of Sunbury, confirmed the above, and said, as he was walking along the road, he saw Miss York fire off the gun; her servant was close by her side at the time; he observed the ball from the gun strike the gravel road about three paces before him; he, in consequence, went to the paling, and asked her what she was firing at? She replied, if he insulted her in her private walks, she would shoot him: the ball made an aperture through the paling. At this the other witness, Coombes, came up to him, and related what had happened: and he, Parker, with Coombes, jumped over the paling, and took the gun from her.

The defence set up by Miss York was, that the witness, Coombes, had made use of some very improper language to her, and had thrown some pieces of the paling at her, which induced her to send her servant for the musket, and she had discharged it at Coombes in her own defence.

This was confirmed by the servant.

Mr. Rolfe, the uncle of Miss York, the proprietor of the house where she resides, and the joint proprietor of the park, attended in behalf of Miss York, and in extenuation of the conduct of his niece, stated, that there was no road through the park, and therefore the witnesses, and those who were playing at cricket, were committing a trespass; but he, by no means, justified the conduct of his niece, in discharging a musket at them. Mr. Rolfe endeavoured to throw discredit upon the testimony of Coombes, insinuating that he was not a respectable character. Mr. Nares, however, did not consider any thing that had been said in defence, to amount to a justification of one of the most serious and outrageous acts that ever was committed, and particularly by a young lady; but would give it another hearing, upon Mr. Rolfe undertaking for the future appearance of Miss York and her servant, who, he conceived, had acted equally improper in fetching the gun, and in assisting in loading it. The prosecutors undertook to produce three witnesses to corroborate what they had stated, and on Friday the parties were again brought up to be examined, but on the witnesses being called, they did not answer. Some suspicion was entertained that they had been tampered with, and the magistrate ordered Miss York to be committed to New Prison, Clerkwell. Elizabeth Too, the servant, was admitted to bail, to answer what shall be objected against her at the next Quarter Sessions, herself in 300*l.* and two sureties 150*l.* each.

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Order for the Lord Mayor's preparing the Ceremony of the Solemn Entry of Charles I. of Spain into London, A. D. 1522.

THE meeting of the emperor, his grace, with the lord mayor of London, and his brethren, with all other crafts of the said city in their liveries.

First, the said lord mayor must meet him at Deptford, and there shall receive him with procession.

Also at London bridge, there shall be two great giants standing at either

side of the gate, which shall deliver to the king's grace the keys, and the king to deliver them to the emperour.

Also upon the drawbridge shall be one pageant of Jason with the golden fleece; because the emperour giveth the golden fleece, as the king of England doth give the garter.

Also there shall be set, the likeness of the emperour, and all the kings that hold of the emperour, with crowns on their heads.

Also at the conduit, in Gracechurch street, there shall sit one man, in likeness of king Charles, with an emperour's crown upon his head, the emperour sitting on the right hand, and the king of England on the left hand of him; and he shall have two swords in his hand, and deliver one sword to the emperour, the other to the king's grace.

That is to understand, to the emperour as heir apparent, and to the king's grace as heir and governour generall.

Also, at the Leadenhall shall be one pageant of the duke of Lancaster, how he was married in Spain, and of all his lineage that came of him since that time, and targetts upon them, that they may be known, and their arms upon the targetts, to be known thereby.

At the conduit in Cornehill shall sit king Arthur as an emperour, and all the kings crowned that did hold of him.

Then he shall present the king with one sword, and welcome the emperour with a speech.

Also at the conduit in the Stocks, there shall be made one castle and

an orchard, and one garden made by advice, and shall be with birds singing upon trees, and divers manner of wild beasts, and motes with sluices, with fishes swimming in them.

And out of two ports of the corners shall come two men, one like the king, another like the emperour, having two swords in their hands, clean armed, and shall meet and kiss, and the Father of Heaven being over their heads, blessing them.

Also at the great conduit in Cheapside shall be two ports, one shall be the east gate, and the other shall be the west; and at the coming of the east gate there shall be there a rose, like to the bud of a rose, and so to come down and open more and more, and at the last it shall be opened all.

And there shall be a maiden with a red rose and a white in her hands, clothed in cloth of gold, delivering unto the king the red rose, and to the emperour the white rose.

Also at the standard in the Cheap there shall be the storie of king Solomon, with his progeny.

Also a cross in the Cheap, gilded after the best manner.

Also at the little conduit in the Cheap, shall be the assumption of Our Lady, as goodly as can be wrought, &c. angells, archangells, patriarchs, prophets, with the apostles in the heavenliest manner. The sun, the moon, with the stars shining bright, which shall open and bow down to the honour of Our Lady, with voices of young choristers, the which shall sing most sweetly, as may be devised by musick.

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#### CHARACTERS OF THE SIXTEENTH CENTURY.

THE specimen which follows is very whimsical but very expressive, and may serve as a lively picture of former manners, of parts of dress now unknown, of delicacies perfectly

foreign to the present taste, and of national peculiarities to which modern customs bear not the smallest similitude. It is extracted from *Thomas Reeve's Sermons*, delivered with

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VOL. I



in the city of London, and entitled, "God's Plea for Nineveh, or London's Precedent for Mercy. Printed by William Wilson, for Thomas Reeve, B. in Divinity, living at the Bunch of Grapes in Chancery Lane, near Lincolnes-Inne. 1657."

*The Drudge.*

If thou beest for profit, thy ranges are known; after thou hast called up thy servants to hunt for gain at home, thou thyself, as one in full quest for lucre abroad, art visiting other men's storehouses, searching their warehouses, ransacking their cellars; thou goest to the customhouse to try what exporting and importing there hath been, thou repairest to the exchange to examine what merchant thou canst meet with, with whom thou maist truck in minivers, and tissues, musks, and civets, the teeth of elephants, the bones of whales, the stones of bezars, the claws of crabs, the oyles of swallows, the skins of vipers, yea, be it but in black coal, black pitch, white chalk, white sope, rusty iron, or abominable mummy, it will serve the turn; or if thy merchandising fail there, thou turnest thy trading another way, to seek about for a license, or a patent, or perhaps to pry out some decayed heir, or foundered gallant, that thy ferret might be sent forth into that burrow, or thy setting dog let loose to drive that covey, to hook in some mortgage, or to prey upon some forfeiture, and if all these devices will not take place, then thou stirrest thy legs to go suck venome from a petty-fogger, or magick from some conjurer. And thus doth the *Drudge of the World* spend his day.

*The Gallant.*

If thou beest for bravery, I cannot follow thee by the track, nor find out thy various motions. The gallant is counted a wild creature; no wild colt, wild ostrich, wild cat of the mountain, comparable to him; he is, indeed, the buffoon, and baboon of

the times; his mind is wholly set upon cuts and slashes, knots and roses, patchings and pinkings, jag-gins, taggins, borderings, brimmings, half-shirts, half-arms, yawning brests, gaping knees, arithmetical middles, geometrical sides, mathematical waste, musical heels, and logical toes. I wonder he is not for the Indians branded skin, and ringed snowts. His phantastick dotages are so many, that he hath a free-school, bookish about inventions for him; nay, an academy of wits studying deeply to devise fashions according to his humour: know ye not the multitude of students, artists, graduates that are subliming their notions to please this one light head? Then hear them by their names, perfumers, complexioners, feather-makers, stitchers, snippers, drawers, yea who not? yet amongst these doth the nited spark spend out his time: this is the *Gallant's* day.

*The Epicure.*

If thou beest for dainties, how art thou then for spread-tables and plentiful flagons? thou art but a pantry-worm, and a pastry-fly. Thou art all for inlandish meat, and outlandish sawces, thou art the dapifer to thy palate or the cup-barer to thy appetite, the creature of the swallow, or the slave of the wesand. The land hath scars flesh, the sea fish, or the air fowl curious enough for thy lico-rous throat; by thy good will thou wouldst eat nothing but kids and fawns, carps and mullets, snipes and quails; and drink nothing but Frontiniack, white muskadines, leathick wine, and *Vin de Pary*. Thy olies, and hogoies, creepers and peepers, Italian cippets and French broths, do shew what a bondman to the paunch thou art; even the idolatour of the banquetting house. *Thy belly is thy god*. Thus doth the glutton waste out his pilgrimage: this is the *Epicure's* day.

## HISTORY OF ALI, PACHA OF JANINA:

*His Origin, Character, Power, Subjects, and Resources.*

IN a regular government, as understood among ourselves, we admit as an incontrovertible maxim, that the exercise of power should flow from one source. That source is the paramount officer of the sovereignty: in Britain, the crown. We know no divided, or parallel authority: no principle on which an individual holds an office, or governs a district, in contradiction to the will of the king, as advised by his council. We know of no army paid from any other purse than that of the nation. Even the king himself dare not show a single troop clothed and accoutred from his private purse; still less dare a noble to raise a regiment, or train a battalion without a commission from the chief of the realm. When our sovereign thinks proper too, he can withdraw his commission, and the party who held it is no longer competent to perform acts of government. No governor considers his province as his property, and therefore refuses to relinquish the appointment: no governor presumes to enlarge his province by acquiring influence in another, or by carrying his arms into neighbouring districts, and forcing the inhabitants to acknowledge his supremacy. No governor considers the duties on commerce as the revenue of himself, or of his province, exclusively, further than may contribute to, or at least than consists with, the general welfare of the state, as one body. But every dominion is not so happily constituted. The connexion between the supreme power and the delegate is, in some constitutions, but feeble: and a man of intrepidity shall sometimes cause the sovereign, whose subject and servant he professes to be, to tremble. The cause of this is despotism. A despot must be served by other despots: they individually tremble before him: he trembles before them, collectively.

Or when two or three of these acquire influence over their fellows, and become leaders of a party, the head of the government is not safe in his castle.

It has lately been our duty to record revolutions and re-revolutions by which the Turkish court and capital have been convulsed. We saw Mustapha Bairactar expel the drones who formed the Ottoman ministry. In a few weeks we saw Mustapha overwhelmed by an insurgent multitude, and his enemies prevail against him. The means employed to accomplish this are known to few: and most of our countrymen who have taken up the persuasion that the Grand Seignior is a despotick prince (as in truth he is) are at a loss to conceive by what means his deputies can organize insurrections against him, and imprison or destroy their master, almost at their pleasure.

Among the adherents of Mustapha Bairactar, Ali, pacha of Janina, holds a conspicuous place. The army and the publick have directed much of their attention to his conduct, and have watched his proceedings with anxiety. We have thought, that the history of this chief might contribute to throw light on the cause of this publick attention, while at the same time it would show what sandy materials are combined in the service of the Sublime Porte. On this sandy nature of these materials Buonaparte places his reliance, for the accomplishment of his projects against the Turkish empire. He conceives, that this subdivided government, when invaded by his concentrated forces, will yield with little resistance, and that he may substitute himself as the centre of allegiance, instead of a descendant of Ottoman, at a word speaking. On the other hand, we suspect that the approach of extreme danger would induce these now disunited pachas to com-

Ali,  
was bo



bine for their mutual protection. That they would have discretion enough to perceive that the destruction of the Ottoman authority would not fail to issue in the ruin of their own houses, and the formation of dukedoms, and marquises, &c. for the generals of the emperor and king. He will meet with a resistance in detail. The nature of the country favours his adversaries; and there is a possibility, that some desperate genius of a Turk may teach him to think less of his own abilities, and not to sell the bear's skin till he has conquered and flayed the bear. The present war with Austria has Turkey for its object, on the part of France. If Turkey is wise, her troops will take a position that will not permit Russia to direct a great force at her pleasure. Turkey, in short, may hold a kind of check on her neighbours, if not properly speaking, the balance of her neighbourhood; and Buonaparte may find, that the road to Persia and India, his ultimate object, is blocked up too strongly to admit of his passage.

But waving all further reference to the politicks of Napoleon *le grand*! we wish to introduce our readers to a Turkish chief, who, in spite of adversity, has raised himself to distinction; who studies the newspapers of Europe, and foresees that one day these cursed Europeans may give him uneasiness; a chief who wants nothing but skill in the discipline of the unbelievers to make them tremble in their turn, and dread the very name of the pacha of Janina. The attachment of a semi-barbarian to his savage independence, may present greater obstacles to the progress of infuriate ambition, than all which have affected to oppose the triumph of the insolent victor, throughout the regions of civilized but infatuated Europe.

. . . . .

Ali, the present pacha of Janina, was born in a village, in the neigh-

bourhood of Tebeleni, or Tebdélem, a town of the ancient Thesprotia, now a part of Albania, distant about 60 miles from Janina, north. His father was, it is said, a pacha of two tails, who commanded there; and his mother, who possessed the courage of the Amazons of that country, imparted it to him with his existence. When his father died, Ali was too young to defend his dominions, and would have been despoiled of them, had not his mother seized the reins of administration, put herself at the head of the Albanese, and by her undaunted courage, aided by the sacrifice of her property, successfully repelled the repeated attacks of his numerous enemies.

In the midst of battles, by which the peace of Thesprotia was frequently disturbed, Ali, in rising to manhood, imbibed the first principles of war, and the habit of command. As soon as he was able to carry a musket, he took his place in the ranks. Bravest among the brave, he successively went through all the steps of military promotion, and did not presume to command his companions, till he had proved himself worthy of preeminence, by military achievements which secured their friendship. He then succeeded his mother. He was not indeed always successful; and Fortune, more than once, betrayed his courage without daunting it. Ali, expelled from Tebeleni, having lost almost all his villages, was at one time reduced to a few *parats* with which to pay his troops. Undismayed by adversity, he knew how to create other resources, and the consequent revolution decided his fate.

From that moment his power was on the rise; men of courage from all parts flocked to his standard; and his dominions were gradually extended. He soon carried his thoughts beyond the narrow limits by which his youth had been circumscribed. The late pacha of Janina, from want of energy, had left the whole of

Albania a prey to anarchy, and on his being beheaded, Ali was named to the vacant pachalick, and took possession of Janina, the present seat of his power.

Prudent in prosperity, Ali lost no time in taking the necessary steps to strengthen his precarious and blood-stained authority. He accordingly increased his dominions, by reducing the rebels in arms against the Porte; these he afterwards took under his protection as subjects; and above all he sheltered and favoured the Greek religion. He also contracted alliances with the Agas of Thessalia; and associated his two sons into his power, by obtaining for them the titles of pachas. Lastly, after a series of successes, which surpassed even his most sanguine expectations, Ali received the three tails, on his return from the Widin expedition against Passwan Oglu, in 1798.

He is now [1809] 52 years of age; and no signs of premature old age are discernible in him; his noble and open countenance, marked by strong features, portrays all the violent emotions of his soul. He knows, however, how to command it, when necessary; and his looks become engaging. Yet even at such times, his but half-constrained laughter, denotes that his tongue is at variance with his heart. On the other hand, when he punishes, he is unable to conceal his wrath; and the convulsive distortion of his features manifests without reserve his violence of temper. In figure he is tall and athletick: brave to the extreme: and his arms and bosom are graced by numerous honourable scars.

Steady in his plans, he has adopted a line of conduct, from which he has sometimes deviated through circumstances, but which he has kept constantly in view. Convinced that by money he can always preserve favour with the Porte, he regularly pays his tributes to the Sultan, though he has made himself independent in fact. His avarice, for which he has been

harshly censured, has no other motive; and it may be considered as his means of self-preservation. He delights in saying that he is a modern Pyrrhus (or *Bourrhous*, as he pronounces it) but a Pyrrhus, however, who shows a due regard for his sovereign. Unlike most other pachas, by his general knowledge, his eyes are always fixed on what is passing in Europe. He gets newspapers translated; eagerly seeks for information; and is no stranger to the various oscillations of the political system.

Equally attentive to the frequent commotions which take place in the Turkish empire, he uniformly avails himself of the weakness of that government, to extend his dominions, and to seize advantageous posts. He trusts for his justification in his numerous creatures, in the powerful friends whom he pays, even in the divan; and the Porte, knowing his resources, feels deeply interested in keeping on fair terms with him.

Not satisfied, however, with an ephemeral power, Ali has looked forward to futurity, with a determination not to leave his pachalick to a stranger. We have already said, that he has obtained for his two sons, the titles of pachas; and the Porte, which generally waits for the death of its officers, to reassume its rights, seems to have lost Albania for ever. Mouctar, the eldest son of Ali, following his father's example, has given proofs of the greatest energy; he may even be accused of ferocity. Veli, of a more gentle disposition, seems engrossed by the cares of administration. United, however, by the firmest friendship, no motives of interest have hitherto divided these brothers. Ali has governed Orta, and Negropont, with the title of pacha. Veli fills the place of *Dervendgi Pacha*, or "inspector of the highways." By this union of offices, the sensible Ali has secured supports in his two sons, whose strict union strengthens his authority more and more. Ali, always a true Albanese



at heart, speaks only that language, or modern Greek. He places his happiness in commanding those to whom he is indebted for his elevation. Mouctar has learnt Turkish, and from his youth has been familiar with the din of arms, as led by his warlike disposition. Veli, better informed, acquires every day more instruction, and is acquainted with the oriental languages.

Ali has chosen his residence in a peninsula, formed by the lake Acherusia; and connected with Janina by a narrow isthmus, which is defended by a strong castle. Here, inaccessible to attack, Ali lives secluded from the town, and from his subjects. In this strong hold, capable of resistance for a long while, even after the taking of Janina, he is surrounded by a chosen band of Albanese, secured by conscious bravery rather than by the display of terror. He does not, however, neglect that mean of enforcing his authority in his capital; but it is tempered with occasional marks of condescending confidence. Not long ago [in 1805] all the shops were shut on his appearance in the streets; and he felt some complacency, in seeing himself thus feared. He begins to perceive, that the love of his subjects is preferable to their fear; and he has laid aside part of the terrific pomp that surrounded him. Free from that barbarous ferocity which sheds blood without motive, he never imbrues his hands in it, but through interest, or to secure his tranquillity, which, from his mistrustful temper, he perhaps considers as exposed to more dangers than actually exist. Moreover he protects commerce and industry. These he delights in fixing in his dominions: and his views on this subject are really astonishing, considering the barbarous state in which he has been till now supposed to live.

The army of Ali pacha is almost exclusively composed of Albanese, who being accustomed to the keen air of their mountains, and wrapt up

in their thick surtouts, seem to disregard the difference of seasons. While encamped they spend the whole day in wrestling, singing, and dancing; and from their habitual sobriety, a slight distribution of wheaten, or maize bread, with black olives, or a few pickled sardines, is reckoned a treat. Very different from the Turks, whom they call *Osmans*, and whose sole happiness is in indolence, the Albanese are always in motion. They hail the approach of danger with joyful acclamations; but, whatever be the event, they never fail of claiming the whole merit of the success; and above all they never acknowledge a defeat. When repulsed, they only say, that they have not been victorious; but if they can carry off a head, they loudly exult in the trifling advantage. At night, those thick surtouts we have mentioned serve them as beds. Their head is barely covered by their *fechs* (a kind of bonnet, somewhat like that of the Highlanders) their legs are, however, well guarded by *cothurns*; they are, literally, loaded with arms; and satisfied with their lot, they place their happiness in a camp life. Diseases are so few among them, that out of six thousand men encamped on active service, for a length of time, no more than twenty could be found on the sick list. It must be said, on the other hand, that as an Albanese never complains, except when actually ill, so no power can keep him in the ranks when he is sick. He then retires to his family, in his native mountains; but hastens to join his colours when recovered.

The Albanese soldier glories in his profession. He shows, with pride, his numerous scars, as titles to honourable distinction. The tattered state of his linen and garments, is also an occasion of exultation; and to express the utmost bravery of an Albanese, they say, that he never quits his shirt till it falls in rags. In short, in the men of Epirus an observer might find the soldiers of Alexander, of Pyrr-

hus, and of Scanderberg. With such men properly disciplined, a general might do wonders, and could, perhaps, change the face of the oriental world. In the decline of the empire, the Albanese alone have maintained their true characteristics; proud, and panting for battle, they are delighted, they are transported, at the clashing of arms. The Albanese officers are generally accompanied by a kind of squire, who, on a march, carry their cuirass, and their arms. Their dress and mode of living, give some faint idea of our ancient knights.

It would be useless here to detail the petty intrigues, the desultory warfare and the crimes of all kinds by which Ali gradually extended his dominions. They now comprise Epirus, Arcadia, the mountains of Pinus, Phocida, a part of Etolia, Thessalia, and some districts of Macedonia; together with Crevesa, and other seaports formerly belonging to the Venetians, and which he has wrested from the French.

The pachas of Arta, Argyro-castron, Ochrida, and Delvino, are, in fact, dependent on him, though he suffers them to enjoy the show and trappings of authority; and even the fierce tribes which dwell in the craggy mountains of Epirus, have either felt the power of his arms, or have been subdued by his intrigues.

The revenue drawn by Ali from these countries, may be valued at 400,000*l.* including the taxes, which are collected with less severity than in the rest of the empire; the produce of his numerous flocks, and his profits on the sale of wool and timber, and indeed on trade in general, for he is the greatest trader and first monopolist in his dominions. This sum is sufficient to pay his tributes to the Porte; to defray the expenses of his household; and to maintain his army.

His forces may amount in peaceable times to six or eight thousand Albanese; though in cases of great

emergency, as in the expedition against Passwan Oglu, he has brought five and twenty thousand men into the field; but then the additional expense is amply repaid by the Porte. He has, besides, in his dominions, the elements of a most excellent militia; for the profession of arms is that of every Albanese. They are found throughout the empire, in the service of every pacha, whose guard they generally compose, and they take an active and leading part in all the commotions which desolate the empire. When by these means they have acquired what they consider a competency, they invariably return to their native mountains; and are always ready to obey the call of their pacha. Others prefer the profession of *haidouts*, *i. e.* highway robbers, and after having acquired a property by that course of life, they likewise return, and are never thought the worse of, on that account. As they are acquainted with the darkest passes of the country, they are most formidable in partial encounters, in which the Mussulmen are known to be generally superiour to the disciplined troops of Europe.

To these natural means of defence and attack, Ali unites all the craft of a politician; as well in attaching men to his interests, as in effecting the ruin of those whose designs he suspects. He never vexes his agas by preventing their extortions. On the contrary, he lets them act at their own discretion; well convinced, that rogues will never seek for change, when they are assured of impunity; and from this conduct some of them are fanatically devoted to him.

He never lulls himself in dangerous security; and, always on the watch for European news, as we have observed already, he never lets a foreigner pass through his dominions, without summoning him into his presence; not so much with a view to extort a present from him, though he is as greedy as any other



Turk, as to get information. He afterwards compares the various intelligence that he has received; he calculates events; and every thing induces a belief that Ali will be one of the strongest supports of his master, though his services will be those of a great feudatory, rather than of a devoted slave.

The pachalick of Ali, like the rest of the Ottoman empire, having a population infinitely disproportionate to its extent of territory, the land though not remarkably fruitful or well cultivated, produces more than is adequate to the wants of the inhabitants. With the surplus they procure the money for paying their taxes; and to purchase European manufactures, so necessary in a country where even the most common arts of civilisation are utterly unknown. Arms of every kind form an object essentially necessary to such a warlike people. They even are an object of luxury among them. They generally prefer the guns and pistols from the manufactures of Brescia. They likewise import their glass and their paper from

Italy. Their women, whose greatest finery is a gold-embroidered handkerchief, receive gold and silver thread from Vienna. Germany also, supplies them with woollen cloth and hardware.

From the ports of Orta, Crevesa, Vallona, Durazzo, and from the mouths of the Boïna, they export annually in Sclavonian, or Ragusan vessels, five or six cargoes of oil, for Trieste and Venice; three or four of wool, of all kinds, mostly unwashed, destined for Ancona and Genoa; three or four of corn for Genoa; and one or two of tobacco, for Naples and Messina.

Before the revolution, France, which had a constant intercourse with Albania, monopolized most of that trade, with the addition of several valuable cargoes of timber, much superiour in quality to that of the Baltick. It was employed in the dock yards of Toulon; and it has been remarked that the finest frigates in the French navy were built of that kind of oak, which had been furnished by the forests of Albania.

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#### PREMATURE ERUDITION.

AN article in the foreign journals, under the head of Mersburgh, June 10, says: "A distinguished professor in one of our colleges being desirous to excite emulation among his pupils, brought before them a child of only seven years and ten months. He listened with attention to the Greek lesson which the professor was expounding, and which he desired the child to go on with. All his astonished pupils heard the child construe, to the satisfaction of every one, a passage in Plutarch with which he was previously unacquainted, and give every explanation that could be required. Cesar's Commentaries were next handed him, and he translated, readily and distinctly, sentences which had puzzled the

youths around him. In the course of his translating, he was also examined on the parts of speech, concord, syntax, &c. which he analyzed and explained with a facility and accuracy which excited the astonishment of all who were present. He construed, likewise, an Italian book, which one of the company had brought with him, and conversed familiarly in that language. The sequel of the conversation proved his extensive knowledge in history, geography, &c. Fortunately for this prodigy of learning, he is well formed, and enjoys perfect health. He possesses all the playfulness, all the modesty and simplicity of a child of his tender years, and is not even conscious that he is the object of

universal admiration. His father is the celebrated doctor Charles Wette, minister of Lochan, near Halle, who unfortunately refuses to communicate the method (peculiar to himself) which he adopted to instruct a child who resembles Heincken and Baratier, the prodigies of their times. It is a well attested fact, that the former

excelled in knowledge at the tender age of two years, and that he died before he had completed his fourth. Baratier, after having astonished Europe by the variety and extent of his acquirements at a very early period, died, apparently of old age, before he attained his nineteenth year.

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## OBITUARY.

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### ACCOUNT OF THE LATE MRS. HANNAH COWLEY.

ON the 11th of last March, died at Tiverton, Devonshire, the place of her nativity, in the 66th year of her age, Mrs. Hannah Cowley, an authoress, who may be justly said to have been celebrated in every walk of the drama, and in every measure of poetry.

This lady was the daughter of the late Mr. Parkhurst, also of Tiverton; a gentleman as universally respected and esteemed for his learning and probity, as for a peculiar flow of humour, which enlivened his conversation. Mrs. Cowley's genius may, in some respects, be considered as hereditary. Her grandmother by the father's side having been first cousin to the celebrated poet Gay, by whom she was held in such high estimation, that he passed a considerable portion of his time at her house in Barnstaple.

In addition to his other qualifications, Mr. Parkhurst had attained a proficiency in classical literature, which gained him the reputation of having been an excellent scholar.

Under such a tutor, was the genius of our authoress inspired and cultivated; and she presented him in return with the first fruits of her muse, by prefixing his name to the poem of the Maid of Aragon, in a dedication, which evinced at once the

fire of youthful genius, and the genuine effusions of filial gratitude.

Mrs. Cowley's first dramattick *Coup d'Essai*, was the comedy of the Runaway. This play, produced in March, 1776, was the last new piece brought out by Mr. Garrick, previous to his resigning the management of Drury-lane theatre.

The first act of this play, *verbatim*, as it now stands, is said to have been produced one morning before dinner. It met the encouragement of her husband, who wished to see it finished. It was accordingly completed in a fortnight, and transmitted to Mr. Garrick, at his then residence, at Hampton court.

This comedy which was so favourably received, that it first introduced the practice of what, in dramattick phraseology, is termed "Running Plays," was performed a successive number of nights, with distinguished applause. And we may judge what must have been the receipts of the treasury of the theatre, when it produced to the fair authoress eight hundred guineas.

Her next effort in the drama, in point of composition, though not of representation, was the tragedy of Albina, which was brought out by Mr. Colman, at his summer theatre in the Haymarket, on the 30th of



July, 1779. The farce of "Who's the Dupe," was performed at Drury-lane, in the month of April preceding, and it was received with that applause, which, whenever performed, it now never fails to obtain.

The Belles Stratagem, came out at Covent Garden, in February, 1780, and it was received with such loud and boundless acclamation, that it had the honour of being patronized by the queen, before whom it was performed once every season, for twenty years after its first appearance.

This play, when published, was by express permission dedicated to her majesty.

Stimulated by her favourable reception with the publick, Mrs. Cowley continued to cultivate her acquaintance with the dramatick muses, and the Belles Stratagem was successively followed by the comedies of "Which is the Man," "A Bold Stroke for a Husband," &c.

The limits of this article will not permit us to dwell upon the merits of several beautiful pieces of fugitive poetry; such as her specimens in imitation of Cowley, Monologue on the death of Chatterton, the verses occasioned by lady Manners's Ode to Solitude [which produced an intimacy between the two ladies] her poem entitled, Edwina, inserted in a late history of Cumberland, with some beautiful little poems, which appeared in the newspapers of the day, and which raised newspaper poetry to an eminence it had never before attained. We proceed to notice her flights in the higher regions of epic poetry.

Her productions in this line, which have yet been published, are the Maid of Aragon, the Scottish Village, and the Siege of Acre.

The poems which we have above alluded to, abound with beautiful and glowing imagery; but in critical justice it must here be admitted, that amidst the most luxuriant descriptions, and the most smooth and ele-

gant numbers, we find inequalities, which prove that our fair authoress had been more intent upon seizing the pictures of those images, which, in the enthusiasm of genius, crowded upon her mind, than in polishing what she had written.

This objection, indeed, may be applied to most of her poems, and those passages which abound in animated and impressive imagery, throw into stronger contrast the few lines which appear inharmonious and prosaick.

It must still, however, be allowed, notwithstanding these objections, that nothing can exceed the charms of the poetry, in many of the passages; thus, in the Maid of Aragon, the Old Aragonian King, the Fair Os-mida, the Moorish Prince, and the French De Couci, are so many distinct portraits, coloured by the vivid pen of genius; whilst in the tragedy of Albina, the characters of Old Westmoreland and Gondibert, are portrayed in the grandest style, and display an intimate acquaintance with the age of chivalry.

The wonderful facility of this lady's pen, and the rapidity with which, if we may be allowed the term, the flashes of her genius were transferred to her paper, is not less remarkable than the strength and variety of its powers. Her productions, indeed, from that sprightliness and ease, by which they are characterized, exhibit those spontaneous coruscations of genius, which all the laboured exertions of art must despair to accomplish.

— Ipse volens facilisque sequetur,  
Si te Fata vocant; aliter non viribus ullis  
Vincere, nec duro poteris convellere ferro.

In all the walks of the legitimate drama, Mrs. Cowley has left ample specimens, to entitle her to rank with the first dramatick authors of the day. Scorning to attempt ephemeral fame, to administer to the perverted taste of the times, to court the acclamation of the galleries, and implore the aid of the grimacer, the painter, or

the machinist, Mrs. Cowley, like the veteran Cumberland, has never deserted those banners of legitimate comedy, under which she first enlisted.

Equally at home in the sublime and pathetick, as in the humorous, she entered at once into the feelings of a hero, or a monarch, with as much success as into those of a slopseller, or a coquette. Doiley, in the farce of *Who's the Dupe*, is perhaps unrivalled on the stage; whilst *Gradus*, *Doricourt*, *Flutter*, *Hardy*, *lord Sparkle*, and the *Pendragons*, are all distinct and highly coloured portraits.

We must also here, in justice to departed merit, notice her peculiar excellence in colouring the female character. For proof of this we can safely rest our appeal to her *Miss Hardy* in the *Belles Stratagem*, and *Olivia* in the *Bold Stroke for a Husband*.

The last hurried effort of this lady's pen was in unison with the excellence of her heart. It was a little poem in aid of benevolence; an act of charity to one who moved in the humble sphere of sexton of the parish, and whose little property had been swallowed up by the late floods.

This little poem gives a pathetick picture of the poor man's efforts, whilst his cottage was overwhelmed; describes his losses; and delicately claims attention towards one whose pride was in conflict with his poverty; one whose situation claimed that assistance which he could not bring himself directly to beg.

From her habits, Mrs. Cowley might truly be termed a most disinterested votary of the muses. Her pen was not guided by mercenary views. She wrote merely for the pleasure she felt in writing. The poem of the *Siege of Acre*, was given to a respectable bookseller, who asked for it. She reserved none of her manuscripts, nor did she wait to correct them. Thus her newspaper poetry was written and sent off, fre-

quently within four and twenty hours after the event which had given birth to it.

Her dramattick habits had given a dramattick hue to all her compositions; and we find her occasionally assuming a fictitious signature, and answering or addressing some lovesick youth, or despairing maid, where existence to her was merely ideal.

In this lady's conversation (and the writer of this article has had the pleasure of having been occasionally present) there was nothing of that proud superiority which persons, possibly of more learning, but less genius, sometimes assume to awe and intimidate. Easy and affable in her manners, it was ever Mrs. Cowley's endeavour to raise to a level with herself, those whose timidity would have placed below it.

Sometimes, indeed, she would enliven the topick under discussion with some sprightly sallies; but these were bright without being dazzling, the spontaneous effusions of genius, emanating from an excellent heart, and corrected by a well regulated mind.

The same ease and affability which distinguished her conversation, characterized her epistolary correspondence, where the ease and familiarity of the style soothed any sense of inferiority, and rendered her letters probably not the least perfect of her compositions.

Mrs. Cowley was married at a very early period to a gentleman who died in India, a captain in the company's service, and brother to Mr. Cowley, an eminent merchant of Cateaton street.

She has left a son, now at the bar, and a daughter, married in India to the Rev. Dr. Brown, provost of the magnificent college of Calcutta.

The following is a list of her principal known publications, viz.

*Epic poems*—The *Maid of Aragon*; *Scottish Village*; and *Siege of Acre*.

*Tragedies*.—*Albina*, *Fate of Sparta*.



*Comedies.*—The Runaway ; Belles Stratagem ; Which is the Man ; A Bold Stroke for a Husband ; More Ways than One ; A Day in Turkey ; Both Ends of the Town ; Second Thoughts are Best ; with the farce of, Who's the Dupe.

These, as they have individually passed the ordeal of criticism, and would be an acquisition to the library, we hope to see republished in a collective shape.

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ANECDOTES.

ROLF KRAGE, with a party of his warriors, once entered a house in Sweden. The Swedes, who hated him, lighted a fire according to the custom of those days, in the middle of the room. But they gradually added so much fuel to the fire, that the heat became intolerable. When Rolf perceived there was no passage for a retreat from the upper part of the room where he and his friends sat ; and that the Swedes, who occupied the lower part, might go out wherever they thought proper, he calmly inquired into their motives for such conduct ? “ We mean nothing at all,” said the Swedes in a scoffing tone. “ Rolf and his men are known not to dread either fire or steel !” “ True !” said Rolfe, “ we will therefore show you that we even dare to add fuel to the fire, and then to pass through it.” Rolf, and his followers, then threw their shields into the fire, by which the flames were, for a moment subdued ; when they leaped over it, and chastised the wanton malignity of the Swedes. Hardihood was at that time a quality so requisite in a hero, that Rolf could not have solicited them to spare his life, without disgrace. This happy thought saved both his life and honour.

IN the diocese of Aggershuus, in Norway, lived many years ago a gentleman, whose life was remarkable, though it has not excited much publick curiosity. He had been a student, and was afterwards appoint-

ed to a vicarage ; but feeling no inclination for the church, he resigned, and was made a justice of the peace for the province of Lower Rommerige, which situation he filled during twenty years. As he resided always in the country, agriculture soon became the principal object of his attention. He carried it on diligently himself, and encouraged others to follow his example.—It was his delight to husband uncultivated lands, and improve those already cultivated. He, therefore, greatly promoted fertility and opulence among his neighbours and others. To increase this benefit, he bestowed great pains, particularly in his latter years, in the improvement of agriculture, and in encouraging and rewarding industry. He was a gentleman of independent circumstances, had no children, lived frugally, and daily increased his store. He was, therefore, able to render services to others, in a manner which did him honour. Many benevolent traits of his life have either been forgotten, or not remarked. Some, however, are recorded, which deserve notice here.

In the year 1748, when the inhabitants of Lower Rommerige were distressed for seed corn, he lent them eighty quarters of oats of his own growth, on condition, that it should be paid, as circumstances might make it convenient. Part of it remained unpaid at his death, in 1750, and he never attempted to enforce payment during his life time.

In the preceding year, he purchased a large, but neglected, and badly cultivated farm in the parish of Hoeland, which he improved in such a manner, that the annual seed increased from 15 to 35 quarters, and the crop from 35 to from 2 to 300 quarters. Having thus established this farm, he presented it to a poor farmer's boy (not related to himself) whom he had brought up in rural economy; and thinking him likely to become an able manager, he further gave him 2000 dollars.

He also purchased a fourth part of a farm, which he improved greatly, and presented it to an old and faithful servant, whom he had also brought up to the study of agriculture.

Independent of these estates, he had three others in the parish of Fend, as well as other lands; and, in order to be certain that these lands, by being well cultivated, might yield benefits to those who had inclination, without means, to become purchasers, he made known, that he would dispose of them to young and industrious poor people, on such conditions, as would suit their circumstances. He proposed, that they should pay him a small sum annually during his life; and, at his decease, the property to belong to them and their heirs, without any further payment. But before this noble intention was effected, he died; and many young people had to regret their having lost such an excellent opportunity of establishing their future welfare.

The people in the neighbourhood zealously followed his worthy example, which induced Lembak to confer on them silver medals in testimony of his high sense of their exertions.

He also distributed rewards for the extermination of ruinous animals, and birds of prey.

Thus this generous patriot substantially proved, how near the welfare of his country clung to his heart, by encouraging and assisting the farmers; but Lembak's zeal was not confined to that particular class of

men. Wherever he found industry, it was always sure of meeting his countenance. The female peasants in the neighbourhood never exhibited to him their work but he immediately made purchases; and commending their diligence, paid them a higher price than they demanded for their goods, although he might have bought them better and cheaper elsewhere. From the poor cottagers, who were capable of manufacturing wooden ware, he bought ploughs, harrows, and other implements of husbandry, even when he did not want them. Beneficent as he thus proved himself to the industrious, he was inexorable to vagrants, whom he not only denied his assistance, but even made it a point to see them conveyed to places where they would be forced to labour.

In domestick life, he proved himself a virtuous and considerate man; paid the highest regard to religion; and acted in his situation according to the dictates of conscience. He dressed and lived frugally; it was pleasing to him to gain in an honest way; but it was still more agreeable for him to lay out what he had gained to real advantage. Whenever he received rents, or any other certain, or uncertain revenue, he said: "This shall be planted in the ground, and bear fruit."

When his publick or private concerns afforded him moments of leisure, his chief amusements consisted in reading and musick. He sang songs of his own composition, and accompanied himself on the guitar. He read good books, particularly the works of the immortal Holberg, on which he placed the highest value, as he had been personally acquainted with the author.

In Lembak's country, the fruit of his individual industry, which diffused its wholesome spirit among the inhabitants, is every where conspicuous, and presents the noblest memorial of his existence. It was a clause in his will: That he should



be born to his grave by twelve of the most diligent farming peasants, to whom he bequeathed a present for their trouble. His wish was accordingly indulged; and each peasant expended the sum allotted to him, on a piece of plate, which their descendants preserve in memory of the beneficent and honest Niels Lembak.

When Charles the Twelfth invaded Norway, in the year 1716, the main body of his army advanced towards Christiana, whence a detachment was sent to destroy the silver works at Konsberg. On this expedition a party of 800 horsemen, commanded by colonel Loeven, passed through a narrow defile in the Harestue wood, and quartered for the night at Norderhoug, in the neighbourhood of which a small detachment of Norwegian dragoons had been stationed to watch the motions of the enemy. The Swedish commander, who put up at the parsonage, soon after his arrival received information that the Norwegians were only at the distance of three miles, and altogether ignorant of his arrival. Mrs. Anna Colbioernsen, the wife of the clergyman, who was confined at the time to his bed, happened to overhear a consultation among her guests, in which it was resolved to attack the Norwegians by break of day, and then to march against Konsberg. She immediately determined to apprize her countrymen of their danger. In the mean time the greatest attention was paid to her guests; and, while she appeared wholly occupied in providing for their entertainment, improved her information. She displayed equal apparent benevolence towards the comforts of the private soldiers; and, on pretext of wanting other necessities to complete their entertainment, she despatched a servant, as it were, to procure them.

The Swedish colonel, in the mean time, inquired of Mrs. Colbioernsen the road to Steen, where

he intended to station his outposts, and was completely deceived by her replies. He ordered his horses to be kept in readiness at the door; but she contrived to make the grooms drunk, upon which she put the horses in the stable and locked the door. Her next object was, under the plea of compassion, to obtain permission of the colonel to light a fire in the yard to comfort his men. This fire she insensibly increased to such a degree, that it served as a beacon to guide the Norwegians to the spot. For she had informed her countrymen that a fire would be the signal for them to advance. Every thing succeeded to her utmost wishes, and her address and intrepidity were rewarded by the arrival of the Norwegians at her house without discovery. They took the Swedish colonel prisoner, and either cut to pieces or put to flight the whole of his party. Upon which they sat down to the entertainment which Mrs. Colbioernsen had provided for their enemies.

The next morning she went out, in company with another female, to view the field of battle. The Swedes, who had fled during night, in the mean time, rallied, and being still superiour in numbers to the Norwegians, they resolved to attack them; but, being ignorant of the force of the enemy, they sent out a reconnoitring party, who, falling in with Mrs. Colbioernsen, the corporal rode up to her, and pointing his carabine to her breast, demanded instant information as to the position and numbers of the Norwegians. Her companion fainted away; but Mrs. Colbioernsen boldly asked: "Is it the order of your king to shoot old women?" The corporal abashed, removed his carabine, but persisted in his first question. "As to their numbers," she replied, "that you may easily find out, as they are this moment mustering behind the church in order to pursue you. More I cannot tell you, not having counted them. But this I know, they are as numerous as the bees in a hive." Re-

lying upon this intelligence, the party returned to their countrymen, who fled in all directions. And such was their confusion and disorder, that many were taken by the natives, and many lost in the forests.

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Perhaps there is no science, which blends more intimately the pleasing with the useful, than that which makes us acquainted with the figure and the laws of motion of the globe, which we inhabit, together with the relative position, and natural and artificial boundaries of the continents, countries, islands, seas, rivers, mountains, &c. with which its surface is diversified. It is a study, which at once amuses the imagination, exercises the memory, and strengthens the judgment; and is of primary importance in the education of youth, before the latter faculty is so far unfolded as to render the pupil competent to more severe studies.

Mr. Locke, in his tract entitled "Some Thoughts concerning Education," observes: "Geography, I think, should be begun with; for the learning of the figure of the globe, the situation and boundaries of the four parts of the world, and those of particular kingdoms and countries being only an exercise of the eyes and memory, a child with pleasure will learn and retain them; and this is so certain, that I now live in the house with a child, whom his mother had so well instructed in this way, in geography, that he knew the limits of the four parts of the world, could readily point, being asked, to any country on the globe, or any county in the map of England, knew all the great rivers, promontories, straits, and bays, in the world, and could find the longitude and latitude of any place before he was six years old. These things that he will thus learn by sight, and have by rote, are not all, I confess, that he is to learn upon the globes. But yet they are a good step and preparation for it, and will make the remainder much easier, when his judgment is grown ripe enough for it; besides that it gets so much time now, and by the pleasure of knowing things, leads him insensibly to the gaining of languages."

This science is not only of importance to be taught to children, but adults will derive great advantages from its cultivation. Scarce a page in history can be

read, and its import understood without the assistance of maps. They are indispensably necessary in order to enable us to comprehend the causes and calculate on the consequences of the wonderful events which are now developing on the grand theatre of Europe. Editors of newspapers, and of other political and scientific periodical publications, whose duty it is to convey to the American public correct information on the above mentioned subjects, will find themselves lost in a wilderness of conjectures, without the assistance of accurate maps, to be referred to, whenever they hazard an opinion upon articles of important intelligence. Without a competent knowledge of the topography of the kingdoms and republics, which have come within the vortex of the powers, which have convulsed the eastern hemisphere, and shaken the civilized world to its centre, the best written accounts of the efforts of the contending nations will be involved in obscurity, and afford the reader but little instruction.

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Aided by the labours and intelligence of the pupils of these schools, the French are enabled to explore every part of the habitable globe for the purpose of business, pleasure, or conquest, without the necessity of recurring to guides, or the casual and precarious information, which may be gleaned from the inhabitants of the countries they visit. It is hoped that Americans will not suffer themselves to be surpassed by any nation in a science of such utility and importance.

Impressed with these sentiments, we are happy in announcing to the publick, that Messrs. Kimber and Conrad, and Johnson and Warner, have now in the hands of the best engravers in this city, Arrowsmith's Maps of America, Europe, Asia, and Africa. These will be executed in a style equal to the London engravings, and on the same scale, and it is believed the prices will be considerably lower than they can be imported for. They have likewise engaged to have made under their directions, Geographical Globes. First, those of twelve inches diameter, and afterwards the other sizes as the sales may require.

\* See *Amilat De La Croix*, and other French writers, on this subject.

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